

SUPPLEMENT



No. 646.—VOL. XXIII.]

SATURDAY, SEPTEMBER 24, 1853.

[Two Numbers, 1s. {WITH SUPPLEMENT GRATIS.

THE EASTERN CRISIS.

THE CONDITION, MORAL, SOCIAL, AND POLITICAL, OF THE TURKS IN EUROPE.



IN pursuance of our promise, we this week publish an extra sheet, containing a great mass of original matter, literary and artistic, illustrative of the History, Present Condition, and Prospects of the Ottoman Empire; from the hands of Special Contributors, who have recently visited Constantinople for the purpose. The artistic portion of this sheet will speak for itself; it comprises a great variety of authentic Views and Scenes in one of the most picturesque cities in the world.

The Literary department consists of—1, Notes of a Visit to Constantinople, &c., in July and August, 1853;

2, a Historical Sketch of the Ottoman Empire from the end of the Seventeenth Century to the present time; 3, Observations upon the Present Condition of the Ottoman Empire; with a statement of the question now pending between the Porte and Russia.

NOTES OF A VISIT TO CONSTANTINOPLE.

THE BOSPHORUS.

THE passage from the Black Sea to Constantinople is through one of the most picturesque and interesting channels it is possible for the imagination to conceive—displaying a sort of double panorama, which no description can overrate. The Bosphorus, which separates the Continents of Europe and Asia, and connects the Black Sea with the Sea of Marmora, is about fifteen miles in length, and varies from three-quarters of a mile to a mile and a half in breadth. The opening between the two light-houses and forts at the entrance of the Black Sea, is about two miles wide; shortly afterwards the mountain ranges on either side close in, somewhat abruptly, till the distance between them becomes less than a mile. Taking a winding course, there are seven principal promontories, and as many bays on either side; the bays stretching out respectively opposite the promontories. In the narrower parts of the channel the pressure of water produces rapid currents—one of which, known as the "Courant du Diable," is about half way to Constantinople, beneath the ancient Castle of Rumili-Hissar. At these parts, when towards the Black Sea, in an ordinary boat, the rowers throw aside their oars, and are towed against the current by a cord thrown by men who station themselves there for the purpose. In the deeper bays there is good anchorage, well protected from the winds which usually prevail, being those from the north or the south; the best spots are at Buyuk-Liman and Buyuk-Dere on the European shore, both within five miles of the Black Sea, and between the promontories of Cum-Burnu and Riva-Burnu, on the Asiatic side. It is here that the Turkish fleet, which includes some very fine vessels of the first class, is at present anchored in line along the edge of the current, in a position to defend the entrance to this important passage.

The blue waters of this narrow channel are held in on both sides by continued ranges of undulating hills, which here and there attain a considerable height; and anon are crossed by sloping

valleys of delicious verdure, clothed with Oriental trees and flowering plants. Being the pleasant resort of the wealthy classes of Constantinople—both European and Oriental—the sides of the hills are thickly studded with magnificent palaces and kiosks, which, surrounded by their respective gardens and plantations—in which the orange-tree, the plantain, the vine, and the fig-tree, are intermixed with flowers of various hue—rise, overhanging one another, to the very summit. The Ottoman residences are more numerous on the Asiatic than the European shore, which is tenanted in common by Turk and Christian, and is by far the more thickly populated of the two. Here and there, in the midst of these charming and luxurious retreats, frown castellated ruins, which tell of the struggles of the past, and the vicissitudes through which this truly classic ground has passed, even within the last eight hundred years; here, not far from the Black Sea, the ruins of the Genoese castles, mementoes of the brief tenure held in the declining days of the Byzantine empire by that once-powerful republic, itself now numbered with the things of the past—there, half way to Constantinople, the formidable and singular-looking Rumili-Hissar, built by the fierce Mahomed II. in the middle of the fifteenth century, on the eve of his capture of Constantinople. From the Bay of Buyukdere we obtain a glimpse of the famous aqueduct, built by Mahmoud I. (1732) to supply the suburbs of Pera, Galata, and Beschiktash, with water. At the northern extremity of the same bay is the magnificent summer palace of the Russian Embassy; and at the other extremity, in the little village of Therapia, the Palaces of the British and French Embassies, their broad bay-windows overhanging the water's edge, both being surrounded and backed by extensive gardens and terrace walks. Near at hand is a small kiosk, nestling in delicious and variegated foliage, belonging to the Sultan, and to which he sometimes resorts for a pic-nic. Opposite, on the Asiatic shore, is a new and splendid kiosk, built of marble, and surrounded with verandahs, which Abbas Pacha is in course of building, as a present for the Sultan. At this spot, on the slope of the Giant's Mountain, are now (Aug., 1853) to be seen the tents



THE EGYPTIAN CAMP AT UNKIAR SKELESSI, ON THE BOSPHORUS.—THE TURKISH FLEET AT ANCHOR.

put up for the reception of the Egyptian troops—the light green canvas of which gives the camp somewhat the appearance of a large cabbage garden. On this very spot, in 1833, by the way, were encamped the Russians, when they volunteered their aid against the revolted Egyptians; and upon this spot was, at that same critical period, signed the notorious treaty of Unklar Skelessi, which, if it had been acted upon, would virtually have given Russia the command of the Bosphorus and the Dardanelles, but which, as it happened, never was acted upon, and is now no longer in force.

Between this point of the Bosphorus and the capital, are, at least, a dozen imperial palaces. Four of these are on the European side; of which the two last, facing the bend to the Sea of Marmora, are the most magnificent: the one having been built of wood, by the late Sultan, but in the pseudo-classic style; the latter, in course of building under the present monarch, of marble or stone, and in the Italian style. Nor must we forget the beautiful "Valley of Sweet Waters," on the Asiatic shore, midway between the sea and Constantinople, where the Mahomedan population resort on Fridays (their Sabbath) to enjoy a sort of holiday enlivened by music and simple amusements of various kinds. Meantime, the buildings which, at our first entrance from the Bosphorus, were few and scattered, present a more imposing array, and are at last crowded together as in a thickly-populated city. In a word, we are beneath the walls of Constantinople; its countless minarets and domes surrounding us on all sides. The first *coup d'œil* is as perplexing as it is imposing; for we appear to be in the midst of three cities instead of one, separated by distinct arms of the sea; and it is only by examining the map, and identifying the Seraglio, crowned by the mighty dome of St. Sophia right in front of us, the Tower of Galata on our right, and the Tower of Leander in the midst of the water on our left, that we distinguish the Imperial Istamboul, or Constantinople, from the European suburban quarters of Pera and Galata, and the Asiatic suburb of Scutari.

Turning to the west out of the Bosphorus, we enter the far-famed Golden Horn, one of the most magnificent harbours in Europe. Its surface is crowded with vessels of all sizes and nations, from the small craft of the fisherman to the noble three-decker; besides steam-boats—some from England, France, Austria, Russia; others belonging to the place, and employed in a busy passenger-traffic along the shores of the Bosphorus, to Scutari, Therapia, Buyukdere, and other parts—in amongst all which innumerable light caiques are constantly skimming about—the whole constituting a scene of perpetual motion and excitement. As we have to land in one of these caiques, we may here properly describe them. They are the ordinary passage-boats of Constantinople, and for a few piastres (a piastre is equal to about twopence English) will take you to any part of the city or suburbs. In shape they are somewhat remarkable—without keels, the line of the base from stem to stern is that of a segment of an ellipse, only more rounded towards the stern, so as to sink deeper into, and rise higher above, the water at that point; whilst the prow tapers off to a fine point. They are of extremely light construction, built of thin planks of walnut wood; are polished, carved, and in parts gilt. There are no cross benches, or seats for the passengers, who sit in the bottom upon cushions or carpets. Such is their feeble hold of the water, that considerable adroitness is necessary in getting into them, and even afterwards, in sitting in them, not to overset them. Skimming only upon the surface of the water, they are easily propelled with wonderful rapidity. Their make well adapts them for the short seas which play upon the waters of the Bosphorus; the prow leaping lightly over them, and the stern, with its greater breadth and higher quarters, successfully weathering the broken surf which is thrown up in the passage. Thus they are easily piloted through eddies, covered with sharp-edged miniature billows, which a larger boat of the ordinary European build would labour through tediously, and with some difficulty. The oars or skulls have a large bulb or swelling near the handle, the weight of which assists in lifting them out of the water. They are hung upon a single rullock each, by means of a thong of leather; so that there is no danger of unshipping them; and when they are not wanted they are left to fall with the current along the sides of the caique. The boatmen, or *caïques*, are a fine set of fellows, of good stature, well built, and active. Their dress is extremely picturesque. It consists ordinarily of a white calico petticoat, folded in broad plaits, and fastened round the waist with a crimson silk scarf; a light jacket of thin white cotton, or muslin, the material of which is sometimes ribbed; with long hanging sleeves, pointed from the elbows; and, to crown the whole, a red fez.

PERA—THE HOTEL—FIRST IMPRESSIONS.

Landing on the crowded quay at Galata, and hurrying into the narrow court of the Custom-house, the poetic fancies which our first impressions on approaching the city of the Sultan called up begin to vanish; and our nose, eyes, and ears give us a slight foretaste of the abominations which are concealed beneath so splendid and fascinating an exterior. Following our guide, we thread our way through a dirty, narrow, circuitous lane, not above three yards across, bounded on either side by the sheds or shops of all sorts of traders—butchers, tailors, hairdressers, hatters, tobacconists—all emitting various unpleasant fumes; the roadway underneath roughly paved with stones of all sorts, shapes, and sizes, clumsily thrown together, with holes in every direction, and the whole strewn with garbage and refuse too horrible to describe. After awhile we come to a steep hill—about as steep as the dome of St. Paul's, and as narrow as Holywell-street, with a gutter running through the midst, and broken occasionally by steps or landings, to facilitate the ascent, and which continues all the way—up! up! up!—to the top of the district of Pera, the suburb appropriated to the Frank population, and where is situate the Hôtel d'Angleterre, the customary resort of our fellow-countrymen, and of the best-advised travellers from all parts. The little, dirty, zigzag road is crowded throughout with people of all nations—Turks, Greeks, Armenians, and Franks; one-fourth of whom are itinerant vendors of fruit, vegetables, sherbet, iced water &c., uttering fearful cries; another fourth, *hannals*, or porters, carrying all sorts of heavy loads, from a house-full of furniture to a cask of wine, on their backs, the surface of which is made level by means of a pad resting on their haunches; and who, as they walk on, their heads thrust horizontally forward, look more like quadrupeds with the fore legs cut off, than human beings. Abundance, too, of donkeys also crowd the path, laden with panniers, blocks of stone, rolls of sheet lead, immense beams of wood, and other building materials. As for the dogs, they are innumerable; they lie about by scores in all directions, and you tread upon them or tumble over them at every step you take.

The dogs of Constantinople are a sort of privileged fraternity, much cherished by the inhabitants, in return, probably, for their valuable services as scavengers. They all have their several districts; and woe to any one of vagrant propensities who should venture to trespass upon his neighbour's territory; the whole *posse comitatus* would at once set upon him, and worry him to death, unless he should succeed in escaping half dead across the frontier. They personally know the shopkeepers and other inhabitants of their respective districts, many of whom are very kind to them, allowing particular individual dogs a certain daily credit at the baker's, in return for which they especially guard their patrons' premises. It is not allowed to kill or injure these animals; nevertheless, I was informed that some time back, when their number had increased to such an extent as to occasion a positive nuisance, an ingenious, but cruel middle course was taken to thin their ranks. Some thousands of them were taken on board a vessel, and conveyed to a barren island in the Sea of Marmora, where they

were landed, and two days' provisions landed with them; and there they were left, after a solemn address had been delivered to them by a learned divine, upon the duties of patience and resignation. The scene which ensued, and lasted during several days, must have been fearful. The provisions exhausted, the infuriated animals commenced devouring one another, and their howls were heard for miles around until the last had perished.

The first duty of the new-comer in Constantinople, as in other strange places, is sight-seeing; and rigorously is he kept up to his work. We had hardly landed half an hour, and commenced a slight refreshment at the hotel, when we remarked that we were the object of the sedulous attention of a singularly cunning-looking and active personage, who was continually dropping in, first at one door, then at the opposite one, then peering through the window, watching our movements. Having retired to a private room, a knock shortly afterwards was heard at the door. "Come in!" and in walked Mr. Inspector. "Well! what is it?" I asked, with vague impressions touching passports and police-officers. "When are you going to begin?" was the inquiry, in return. "Begin—what?" "To go round and see the things." The mystery was now out: S—, and I had a duty to perform—till we had done it we were not our own masters; our liberty, our freedom of action and thought, were hypotheated for a term; and the individual at the door, by priority of claim, had a property in us which it were madness to suppose he would abandon. Assuming a blandness of expression very much at variance with my inmost feelings, I admitted the propriety of the intruder's suggestion, but excused myself for the day upon the plea of extreme fatigue. After a pause, he yielded the point with a tolerably good grace, and left the room—promising to "call again to-morrow!"

The Hôtel d'Angleterre is a large straggling wooden building, approached by a long passage, on a slight descent from the "Grande Rue," or principal lane of Pera. It contains a good number of rooms of various sizes; and one *salle-à-manger*, where, according to the regulations posted up, all the guests feed twice a day in common. The time allowed for breakfasting is from nine to eleven; dinner is served at seven. No meals are supplied in private apartments; no smoking allowed there. The charge for bed and board, consisting of the said two repasts, is fixed at sixty piasters per diem; or, with some additions for candles, servants, &c., seventy piasters—being about 12s. English. This sum you pay whether you partake of the meals or not; and, if your appetite or engagements should not serve at the hours specified, you pay in addition for any refreshment taken at intermediate periods. If absent for a day or two, or even a week, the tariff is still enforced. This is obviously unjust, and inconsistent with the freedom of action which one enjoys at home, and in all other parts of the civilised world; where in a hotel the apartment is the only permanent charge, the meals being only paid for when eaten. But the hotel-keepers of Pera, and indeed of all the hotels in the neighbourhood of Constantinople, doubtless know their own business best; they certainly seem to have arrived at an agreement to act upon one and the same principle, and so to make the most out of every one who falls in their way. The scale of charge itself is undoubtedly exorbitant, considering the cheapness of all articles of consumption: meat, 2d. and 3d. per lb.; fowls, 2d. and 3d. a piece; bread, vegetables, &c., proportionably cheap. As for the *cuisine*, it presents nothing to boast of; the most ordinary routine of stewing and baking, without a pretence at flavouring. Moreover, there are many little matters in which the comfort of the guests might be consulted, and at little or no additional expense, but which the worthy host does not think it worth while to attend to. Cold water, for instance, is a great luxury in a hot climate like this, and ice must be cheap, as the itinerant dealers in penny lemonade carry about huge lumps of it to cool their cans; yet the idea of iced water which one drinks for nothing, or even wine which one pays for, is never dreamed of. A moderate application of ice to the butter, also, would make it of a consistency to render it eatable, besides subduing its rancid flavour; as it is, it comes on table in a condition neither exactly eatable nor drinkable, but very sensible to the smell.

There are no bells in Turkey;—"yet," as Don Juan says, "men dine." The servants are generally, or supposed to be, stationed in the ante-room; and they are summoned to the presence by a smart clapping of the hands. This custom reminds one of Oriental stories, where some grim Vizier, or blood-thirsty Pacha, strikes his hands together once or twice, as the case may be, when, presto! enters Mr. Gaoler, or Mr. Executioner, with the fatal bowstring. In hotel practice the noise of this *claque*, repeated in a sort of running fire throughout a protracted meal time, becomes rather tiresome.

All the servants, "chambermaids" and all, are men; of various races and various hues—black, brown, and yellow; some with beards, some without; some dressed as Turks, some as Christians, and some hardly at all; all tolerably active and obliging. In shops also, and in short everywhere, everything is done by men, except occasionally the dandling of a young baby-Turk, as he sniffs the air in the Champs des Morts, the favourite promenade, which is performed by a black female slave. The costumes seen in the streets are innumerable in variety; but all more or less picturesque. The women who shop about are of the very common sort, mostly old and ugly, but still with their wizened features smothered up in their white muslin veils, just as jealously as if they were those of a blooming hour of sixteen.

Constantinople is always a dull place; at the time of our visit, what with rumours of war, and rumours of conspiracies, and prevailing uncertainty, and universal poverty, it was especially so. There is a theatre or opera-house in the High-street at Pera, but it was not open; winter is "the season;" at which period also subscription balls are given upon a grand scale by Misseri in the "great room" of the Hôtel d'Angleterre.

By way of satire upon a public amusement, a small court-yard, in some back premises near the theatre, has been opened, and falsely styled a "Jardin des Fleurs." There, for a piastre a head, poor devils of strangers who have nothing else to do, resort to promenade upon one another's toes, to the smell of half-a-dozen oil lamps, and the reviving sounds of as many execrable executants upon brass and caugt. S—, very diligent, went there to make a sketch; but came away disgusted. But, in truth, as already observed, the summer months are the non-season at Constantinople; when everybody—Sultan, Pachas, Ambassadors, bankers, shopkeepers and all—is "out of town;" at Therapia, Buyukdere, the Prince's Islands, or other suburban resort. Being situated along the Bosphorus, steamers ply to all these places; and very gay does the blue-bosomed Bosphorus look, spangled with the revolving wheels, and turbaned as it were with smoke. These boats are crowded to excess throughout the day, and doubtless pay very well. The fares are moderate—four piasters to Buyukdere; but were formerly much higher. The shareholders are chiefly Turks, who are beginning to be more alive to the advantages of commercial enterprise than formerly, when they left everything to the Jews and Armenians. The late Sultana Valide was a large proprietor (if not, indeed, the originator) of this, as she undoubtedly was of many other important industrial speculations. Besides the Turkish boats, there are some belonging to English men; but these run under the disadvantage of not being allowed to touch at the bridge to embark and land their passengers, who are thus compelled to use caiques. What with their share of passenger-traffic, however, and the towing of vessels, they carry on a fair business.

An omnibus, too, runs from Buyukdere to Pera daily in a little under two hours—distance about twelve miles. This vehicle is of iron or tin-plate painted yellow, and is drawn by six, eight, or ten horses—more or less according to the state of the roads.

A DAY OF SIGHT-SEEING.

To visit the Seraglio* and Mosques, and other establishments, it is necessary to obtain a firman, which is the *open sesame* to every place worth seeing in Constantinople. The firman is, or is supposed to be, given gratuitously; but its issue and use are attended by an outlay of fees, or *backsheesh*, as they are called, amounting to about £8. The consequence is, that a firman for sight-seeing becomes a matter of speculation—a sort of venture in the hands of the commissioner of the hotel, who tries to make up as large a party as possible for the occasion charging the several individuals of the party as much as possible, and doling out as little as possible to the claimants of *backsheesh* at the several places visited. On the occasion when we went the round, there were eighteen of the party; and the firman-contractor, in a subdued but piteous tone, complained that he should make a bad day of it, as he had been disappointed of about as many more—chiefly naval officers, who had set off at short notice for their ships. Yet, at the rate of three Spanish crowns a head, which was what he charged, there would be a sum total of about £12 to set off against a supposed expenditure of about £8.

Our party, having mustered about ten o'clock, sallied forth, preceded by a very grave and important-looking officer of police (*kavass*), armed with sword and pistols, accompanied by a private of the same force, who carried the firman to exhibit where required. The former personage, our contractor stated, received a *backsheesh* of about 30s., and the latter about 10s. for his day's work.

It is considered sacrilege to tread upon the floor of a mosque or palace with one's ordinary boots or shoes; accordingly, they have to betaken off at each sacred portal, and slippers substituted, or, as an alternative, a large pair of slippers drawn over the former. The Turks generally walk about doubly shod, and take off the outer shoes at the entrance to their mosques. As it was, with our party of eighteen, besides the two policemen and the firman-contractor, the process of shoeing an unshoeing, repeated about twenty times in the course of the day, became a serious business.

Before proceeding to describe the various sights, however, a short sketch of the position and general bearings of the city of Constantinople will be acceptable.

GENERAL DESCRIPTION OF CONSTANTINOPLE.

Magnificently situated at the extremity of the European shore of the Bosphorus, at the point where that strait joins the Sea of Marmora the ancient city of Byzantium is, like Rome, built upon seven tolerably steep hills. When Constantine the Great removed the seat of Government hither in 330, the name was changed to Constantinopolis (the city of Constantine). The Greeks ordinarily spoke of it as *Πολις* (the city of excellence), as the Romans styled Rome *Urbs*; and since the occupation of the Mahomedans, a slight alteration of the words *Εἰς τὴν πόλιν* produce the name Istamboul, or Stamboul, by which the Turks at present distinguish the city proper from the suburbs.

The form of this city is triangular; the western or land side is about four miles long; that facing the Sea of Marmora is between five and six miles long; and the third side is separated from the main land on the shore of the Bosphorus, by a narrow gulf, diminishing gradually from about a mile in breadth, which is called the Golden Horn, and forms one of the most spacious, convenient, and magnificent harbours in the world. The length of the town on this side is somewhat more than three miles.

On the opposite side of the Golden Horn is the busy quai of Tophana and Galata, leading to Pera, which crowns the heights, and which is the place of residence of the Christian population. The capital has been of late years connected with this suburb by means of a bridge of boats. Higher up the Golden Horn is another bridge of the date.

The city is protected on every side by walls, which were once of considerable strength, but in the lapse of ages have fallen to decay the wall on the land side is a double one, with a double line of trenches. At the extreme southern extremity of the latter wall, in the Sea of Marmora, is the ancient castle of the Seven Towers; the original structure of which was commenced by Zenon in the year 1000, and finished by Emmanuel Comnenus in 1812, when it was called Pentapirgion on account of the number of towers (five) of which it consisted. In 1458 Mahmoud the Conqueror rebuilt the greater part of this fortress, and added three towers, octagon in form, and with conical roofs. This castle of the Seven Towers has now only four, three having been destroyed by an earthquake which took place in 1688. This castle, under the Mahomedan sovereigns, has been long used as a sort of Bastille for political offenders. There it was customary to confine the Ambassadors of European states against which war was about to be declared—a barbarous practice, which began to fall into desuetude under Selim III., and was altogether abolished by Mahmoud II. The appearance of this old ruin, whether by sea or land is very imposing. The towers are supported upon terraces sixty or seventy feet high and sixteen or eighteen feet wide. The walls are surrounded by deep trenches or moats, now dried up, and used for the cultivation of various domestic herbs and vegetables. At the northern extremity of the land fortifications on the Golden Horn was another fortress, called Cynegeion, the site of which, in more recent times, was used as a arena for combats between wild beasts. Finally, at the extreme point of the promontory, looking towards the Asiatic shore, stood the Acropolis of the ancient city of Byzantium; and the area of the latter now forms the extensive inclosures of the Seraglio, being nearly three miles in circumference.

The view obtained from the top of the Tower of Galata, looking down upon Constantinople, and the Golden Horn, is one of the most magnificent it is possible to conceive; in its breadth and expanse, it is grander itself; while the details of curious architecture afford endless occupation for the eye, and may rivet, without tiring, the attention for hours together. (See the *Large Panoramic View* on the middle pages.)

Immediately beneath the spectator are the quaint house-tops of the narrow streets of Galata and Pera; with glimpses between them, here and there, of the busy life which never tires throughout the day in those close thoroughfares. Close at hand, a little to the right, one of the innumerable minarets which rear their tall, straight necks in all directions, piercing into the blue sky with their sharp pointed haits; and on its narrow balcony is the *Muezzin* calling the faithful to prayer; this he does five times a day—his well-practised but harsh-toned voice being heard through the air at distances which to the European would seem incredible. Beyond this dark and various-coloured mass of building is the glittering surface of the Golden Horn, covered with innumerable shipping of all countries, and spanned by the floating bridge which connects the quarter of Pera with Constantinople.

Confining our regards now to the Imperial city, and commencing at the left, we behold the extensive gardens and numerous buildings of the far-famed Seraglio; the trees so thickly planted as to prevent the prying eyes of the curious from lighting upon the Sultanas in their walks. Next, to the right, are Mosques of St. Sophia, of Sultana Achmet (with its six minarets), of Suliman, and of Mahomed II. To the extreme right is the Seraskiers Tower. At the foot of the floating bridge is the Mosque of Sultana Valide. At the extreme left of the

* Seraglio in the Turkish language means Palace. There are several imperial palaces in and about Constantinople; but the term, when used alone, is understood to refer to the ancient Seraglio—which is the "sublime Porte," or gate, by which the Ottoman State is known in diplomacy, and which stands on the site of the palace of the Greek Emperors.

picture on the other side of the narrow channel which separates the point of the Seraglio from the Asiatic shore, and covering the extreme point of the latter is Scutari, the largest of the suburbs of Constantinople, and, like it, built upon seven hills. Beyond, to the right, is the Sea of Marmora, shining like a bright mirror beneath the noontide sun; and in the midst, hugging the Asiatic shore, are the Princes' islands, a favourite resort of the inhabitants of Constantinople.

Proceed we now with our round of sight-seeing:—

THE SERAGLIO.

The various kiosks and apartments within the precincts of this ancient palace have been built at different times, according to the taste or caprice of successive Sultans or Sultanas. They therefore exhibit no attempt at order in their arrangement; but some of them, on the higher ground, have an extremely handsome appearance. The gardens are planted with cypress and evergreens, forming to the eye of the spectator from without a spacious shrubbery, out of which the various buildings rear their heads capriciously in all directions. Marble basins, spouting fountains—the sight and sound of which sooth and charm the sense of the Oriental—abound in all parts of these jealously-guarded premises. Marble bath-rooms are to be found even within, and on the first floor of the buildings themselves.

Von Hammer thus rather quaintly describes the general arrangements of the Seraglio; and though his account is, probably, in many particulars, out of date, it is the best general description of the place we know of:—

The principal entrance of the Seraglio is a huge pavilion, with eight openings over the gate, or *porte*. This *porte*, from which the Ottoman empire took its name, is very high, simple, semicircular in its arch, with an Arabic inscription beneath the bend of the arch, and two niches, one on each side, in the wall. It looks rather like a guard-house than the entrance to a palace of one of the greatest princes of the world; and yet it was Mahomed II. who built it. Fifty *capidgis*, or porters, who keep this gate; but they have generally no weapon, but a wand or white rod. At first you enter a large court-yard, not near so broad as long; on the right are infirmaries for the sick, on the left lodges for the *azancoglans*, that is, persons employed in the most sordid offices of the Seraglio; here the wood is kept that serves for fuel to the palace. There is every year consumed 40,000 cart-loads, each load as much as two buffaloes can well draw.

Anybody may enter the first court of the Seraglio. Here the domestics and slaves of the Pachas and Agas wait for their masters' returning, and look after their horses; but every thing is so still, the motion of a fly might be distinctly heard; and if any one should presume to raise his voice ever so little, or show the least want of respect to the mansion-palace of their Emperor, he would instantly have the bastinado by the officers that go the rounds; nay, the very horses seem to know where they are, and no doubt they are taught to tread more softly here than in the streets.

The infirmaries are for the sick that belong to the house; they are carried thither in little close carts drawn by two men. When the Court is at Constantinople, the chief physician and surgeon visit this place every day; and it is asserted they take great care of the sick. It is even said, that many who are in this place are well enough, only they come hither to refresh themselves, and drink their skilful of wine. The use of this liquor, though severely forbidden elsewhere, is tolerated in the infirmaries, provided the eunuch at the door does not catch those that bring it, in which case the wine is spilt on the ground, and the bearers are sentenced to receive 200 or 300 bastinadoes.

From the first court you go on to the second, the entrance whereof is also kept by fifty *capidgis*. This court is square, about 300 paces in diameter, but much handsomer than the first: the pathways are paved, and the alleys well kept; the rest consists of very pretty turf, whose verdure is only interrupted by fountains, which help to preserve its freshness. The Grand Signior's treasury and the little stable are on the left: here they show a fountain, where formerly they used to cut off the heads of Pachas condemned to die. The offices and kitchens are on the right, embellished with domes, but without chimneys: they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens is for the Grand Signior, the second for the chief Sultanas, the third for the other Sultanas, the fourth for the *capigaya*, or commandant of the gates; in the fifth they dress the meat for the Ministers of the Divan; the sixth belongs to the Grand Signior's pages, called the *stichoglans*; the seventh to the officers of the Seraglio; the eighth is for the women and maid-servants; the ninth for all such as are obliged to attend the Court of the Divan on days of session.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Grand Signior himself enters this court on horseback, and therefore the little stable is in this place, but there is not room for above thirty horses: overhead they keep the harness, than which nothing can be richer in jewels and embroidery. The great stable, wherein there are about 1000 horses for the officers of the Grand Signior, is towards the sea, upon the Bosphorus. The hall where the Divan is held, that is, the justice-hall, is on the left, at the further end of this court; on the right is a door, leading into the inside of the Seraglio; none pass through but such as are sent for. The hall of the Divan is large, but low, covered with lead, wainscoted and gilt after the Moorish manner, plain enough. On the estrade is spread but one carpet for the officers to sit on. Here the Grand Vizier, assisted by his counsellors, determines all causes, civil and criminal, without appeal; the *Kaimakan* officiates for him in his absence; and the ambassadors are here entertained the day of their audience. Thus far may strangers enter the Seraglio; a man's curiosity might cost him dear, should he proceed further.

The outside of this Palace towards the port has nothing worth notice but the kiosk or pavilion right against Galata, which is supported by a dozen pillars of marble; it is wainscoted; richly furnished and painted after the Persian manner. The Grand Signior goes thither sometimes to divert himself with viewing what passes in the port, or to take the pleasure of the water when he has a mind to it. The Pavilion, which is towards the Bosphorus, is higher than that of the port, and is built on arches, which support three saloons, terminated by gilded domes. All these quays are covered with artillery without carriages; most of the cannon are planted level with the water; the largest piece is that which, they say, forced Babylon to surrender to Sultan Murad, and, by way of distinction, it has an apartment to itself. This artillery is what the Mahometans rejoice to hear, for, when they are fired it is to notify that Lent (*Ramazan* or *Ramazan*) is at an end; they are likewise fired on public rejoicing days.

The Sultan was absent, enjoying himself at one of his palaces on the Bosphorus, when our firman-party visited the ancient Seraglio. We entered it by a common looking-gate near the water; then passing along in front of the barracks, we came to an extremely dusty court, partially planted with trees; and then to an inner court, where was the entrance-hall. A very ordinary staircase led to the audience-chamber, a spacious apartment, perhaps eighty or one hundred feet square, with windows on three sides of it; the walls and ceilings covered with decorations in green and gold, very heavy in effect; the curtains of white cotton, with crimson cotton or worsted fringe. Altogether, the effect was much after the style, and not more imposing than that of an assembly-room at a second-class watering-place. The same remark applies to the inner reception-room, and the Sultan's private room adjacent to it, only that they are smaller. The views from the windows, however, of the Bosphorus, and the Sea of Marmora, covered with shipping, and Pera and Scutari, with the mountains beyond, were certainly magnificent. The Sultan's bath, consists of two small apartments in white marble, lighted from above by skylights. There is nothing remarkable in their decorations. We next saw the drawing-room appropriated to the ladies, which was more elegant in form than those we had previously seen, with semicircular recesses at two opposite sides. In it was a grand pianoforte.

This apartment opened out, on one side, upon a delicious terrace-garden; on another, into a small apartment containing some curious arms belonging to the Sultan, preserved in a glass case; and on a third, into the Sultan's bed-room. This chamber was held sacred by the man who showed us over; and no *backsheesh* could induce him to allow us to proceed beyond the threshold. We saw quite enough of it, however, to remark that it was lofty, and tolerably spacious, but very plain in its arrangements. On the side opposite the door, we saw an ordinary French bedstead, with thin crimson curtains suspended from the ceiling. We were next ushered into a long gallery, with white-washed walls, lighted on one side by a row of very plain windows. This was the picture gallery. Along the wall opposite the windows was a single row of coloured prints, chiefly after modern artists—Horace Vernet, Turner, Stanfield, and others. The larger number of them were the well-known performances representing the exploits of Napoleon Bonaparte, and in the centre was his apotheosis; of the others, many represented sea-fights; and a few were views in Switzerland, Italy, &c. After passing through this and another gallery, we came to the winter-garden—not a very large one, nor in a very high state of cultivation. The flowers and plants were by no means remarkable for beauty or variety; and, as there was no prohibition against picking them, most of the party helped themselves pretty freely to them. On one side of this garden is a marble hall, with an inner recess, also in marble, with a fountain in the midst, playing into a shallow basin full of gold fish; and other fountains along the walls. These hydraulics were set agoing for our edification; but the effect was by no means imposing, the streams of water being thin and feeble, and common-place in their arrangement. We were not tempted to inspect the Royal stables, as there were only two horses in them, and they were evidently not show places in themselves. Near to them, on an elevated spot, stands the column erected by Theodosius, to commemorate his victory over the Goths. It is fifty feet high, of the Corinthian order, the capital of porphyry, or *verde antique*, and on a tablet opposite it is the following inscription:—"Fortuna Redivi ob devictos Gothos." The Imperial library is in a small detached building, approached by a flight of marble steps. The principal curiosity here is a painted family tree, on canvas, rolling up like the sign of an itinerant show, and containing the portraits of all the Sultans from the time of Mahomed II. down to Mah. II., in small oval medallions. This was opened out upon the floor for our inspection; and seemed to be held in little reverence by the honest Mussulmans present, for they actually walked across it as they would a carpet. By constant rolling and unrolling, the part near the top has been worn into a large hole, endangering the features of the head of the family.

Our egress from the Seraglio buildings was by the ancient hall used for the reception of Ambassadors—a dingy-looking room, with what appeared to be a large four-post bedstead in one corner; the posts studded with turquoises, rubies, amethysts, and other precious stones; but which, in reality, is the throne, which was formerly used on state occasions of the kind mentioned. Opposite the throne is a grated window; and outside this window—in the good old days when the Turk really imagined himself to be the greatest personage in the whole world—the poor Ambassadors from European states used to make their first obeisances, announcing themselves "the slave of your slave of England or France," as the case might be. His Highness, with a majestic wave of the hand, would then give orders: "Take away this infidel dog; feed him, and clothe him decently, and then bring him before us." Upon this the Ambassador, and his secretary a *nd* suite, withdrew; and, after having been regaled with some barbarous mess, were clothed in long pelisses of various colours—some red, some yellow, some blue—and fashioned according to their respective grades; and, so attired, were permitted to enter the Imperial throne-room, where his Excellency delivered his credentials.

The armoury, the building appropriated to which was once a Greek church, is well worth visiting. When we were there, we found a number of men busily employed stowing away the muskets recently sent by France, in place of the old lot, which were ill-fashioned and covered with rust. Here, besides the arms for actual use, there is a curious collection of ancient arms of all dates; also the gorgeous and singular costumes worn by the various dignitaries of the empire, previous to the introduction of the blue frock-coat and fez. Along the galleries are hung the colours taken from Persian and other foes in days of yore. Finally, in the east gallery, in a glass case, are preserved the keys of all the cities in the empire.

THE MOSQUE OF ST. SOPHIA

is situated close to the Seraglio, at the other end of the court-yard in front of the Palace. The appearance of the outside, with its depressed dome, and various projecting walls, is imposing, but announces at once that the architectural arrangements were made more with a view to internal than external effect.

This superb basilica, the most celebrated of all the edifices consecrated to the service of Islamism, was originally built by Constantine (A.D. 325), and dedicated to St. Sophia, or the Divine Wisdom. It was burned down in 404, and rebuilt in 415. Having been again burned down in the reign of Justinian, the present building was erected, upon a more splendid scale than the former one, and completed in the year 538.

The following historical and descriptive details are abridged from Von Hammer's valuable work, already cited:—

The architects employed by Justinian in this masterpiece of architecture were Athenius of Tralles, and Isidorus of Miletus. The cost of the building weighed heavily on the people and all classes of the public functionaries through the newly-imposed taxes, inasmuch that the salaries even of the professors were applied to the building. The walls and arches were constructed of bricks, but the magnificence and variety of the marble columns surpassed all bounds. Every species of marble, granite, and porphyry, Phrygian, white marble, with rose-coloured stripes, which imitated the blood of Atys, slain at Lynada; green marble from Laconia; blue from Libya; black Celtic marble, with white veins; Bosphorus marble, white with black veins; Thessalian, Molossian, Proconnesian marble; Egyptian starred granite, and Saitic porphyry, were all employed.

A hundred architects superintended it, under whom were placed a hundred masons: 5000 of the latter worked on the right side, and 5000 on the left side, according (so says the legend) to the plan laid down by an angel who appeared to the Emperor in a dream. The mortar was made with barley water, and the stones of the foundations were cemented with a mastic made of lime and barley water. By the time that the walls had been raised two yards above ground, 452 cwt. of gold had been already expended. The columns were bound as well on the outside as within with iron clamps, and covered within with lime and oil, and a stucco of many-coloured marble. The tiles on the arch of the cupolas, which astonished every eye by their extraordinary lightness and boldness, were prepared at Rhodes of a particularly light clay, so that twelve of them did not weigh more than the weight of one ordinary tile. These chalk-white tiles bore the inscription—"God has founded it, and it will not be overthrown: God will support it in the blush of the dawn." When the building of the cupolas at length began, the tiles were laid by twelves, and after each layer of twelve tiles relics were built in, whilst the priests sang hymns and prayers for the durability of the edifice, and the prosperity of the church.

The bringing together and preparation of the building materials occupied seven-and-a-half years. The building lasted eight-and-a-half years, and the finishing of the whole, therefore, took up sixteen years. When it was finished, and furnished with all the sacred vessels, the Emperor, on Christmas eve in the year 538; drove, with four horses, from the palace above the Augusteum to the church; slaughtered 1000 oxen, 1000

sheep, 600 deer, 1000 pigs, 10,000 cocks and hens; and during three hours 30,000 measures of corn were distributed among the poor. Accompanied by the patriarch Eutychius, he entered the church, and then ran alone from the entrance of the halls to the pulpit, where, with outstretched arms, he cried: "God be praised, who hath esteemed me worthy to complete such a work. Solomon! I have surpassed thee!"

The church of Santa Sophia is in the form of a Greek cross, of which the upper end, where stood the altar, is turned towards the east, the lower end towards the west, and the two sides towards the north and south. On both the eastern and western side of the square is a semicircular recess, roofed with segments of domes, which rest against the main arches, and assist in resisting the lateral thrust. To these, again, are joined on either side, three small cupolas; so that the roof of the temple, rising by steps, consists of nine cupolas, of which the great dome forms the highest summit, from which the eye descends to the two half domes, and from thence to the three small cupolas.

The walls of the interior are of polished stone—the floor paved with large flagstones, and furnished with ten gates—three to the west, through which people entered from the forecourt; one to the north; and one to the south, leading to the two minarets; and five, whence people entered from the first, or outer forecourt, into the second, or interior. This second inner forecourt, longer, broader, and more ornamented than the first, has sixteen gates, five of which lead into the outer court, opposite to which there are nine others immediately leading into the church; and finally, two side doors—one to the north, and the other to the south. All these doors are of bronze, adorned with crosses, which the Turks have mutilated. The space between the doors is covered with beautiful watered marble; and above them are still to be seen the remains of the Mosaic pictures which formerly served as paintings to the doors.

The great cupola is so flatly vaulted, that its height is only a sixth of its diameter (which measures 115 feet). The centre of the dome is elevated 150 feet above the ground. The length of the interior of the church is 143 feet, the breadth 269 feet; the former measured from north to south, the latter from east to west. But as the length of the church ought properly to be measured from the altar to the opposite choir, the temple of Sophia is, in reality, broader than it is long.

Near the four great columns which support the dome are four others—two towards the east, and two towards the west—which, placed in a half circle with the larger ones, support the three semicircular cupolas on either side. In the four intervening spaces of the great and small columns stand, two and two, porphyry pillars with capitals and pedestals of the most exquisitely beautiful white marble. These are the eight porphyry columns from the Roman Temple of the Sun, of Aurelian, which the Roman Patrician, Marina, received as her dowry, and made over to Justinian. On the north and south sides between the great columns, on either hand, four pillars of the most beautiful green granite support the gallery of the female choir. These were brought by the Prætor, Constantine, from the Temple of Diana at Ephesus, for the building of the church, for they are much larger and more beautiful than any other columns. The other four-and-twenty columns of Egyptian granite, which support the galleries on both sides, are arranged four and four in the six four-corner divisions which are formed by the large columns and ascents to the choir on the north and south sides of the church. These twenty-four pillars of Egyptian granite, the former eight of serpentine or green marble, and the eight of porphyry, make together the number forty—so beloved amongst Easterns—which is generally received in buildings of pomp as a number of grandeur and splendour, so that the ruins of Persepolis are to this day called *Tschelsuton*, i.e., the forty columns. On these forty columns of the basement rest sixty of the gallery. Finally, there are four middle-sized and three small columns above the doors, so that the whole number of all the columns is 107—the mystic number of columns supposed to support the House of Wisdom. The sixty-seven columns above are all also of granite or many coloured marble, fluted in the most beautiful manner, but surmounted with the most fantastic capitals, which neither belong to any of the five orders, nor are like each other.

Of the four great arches which rest on the four great columns, those only on the north and south sides are, as it were, closed by means of a well through the columns of the lower female choir, and through the windows of the upper one. But through the arches of the west and east sides the view extends uninterruptedly from the gate of the entrance as far as the semicircle of the altar, or as far as the sanctuary. In the four corners of the great dome vault four seraphim are introduced in mosaic; and on the four vaulted arches there are still to be recognised the sketches of madonnas and pictures of saints. Several of them also adorned the walls, but they are now replaced by colossal inscriptions—truly gigantic patterns of Turkish calligraphy, the standing letters being ten yards in length. The names of the four companions of the prophet, Eubekr, Omar, Osman, and Ali, figure as the side pieces of the four six-winged seraphim which the Moslem faith acknowledges under the names of the four archangels, Gabriel, Michael, Raphael, and Israel. In the cupola itself is inscribed, in the most beautiful writing, introduced by Jakut, the well-known Arabian verse of the Koran: "God is the Light of the Heavens and the Earth."

This verse is illuminated during the nights of the Ramazan by a sea of rays from some thousands of lamps, which, suspended in a triple circle above each other, trace out the vault of the dome. This string of lamps, on which lights are alternately suspended, with ostrich eggs, artificial flowers, and bunches of tinsel, are found in all the mosques, richly adorned in proportion to their size, and producing, when lighted, a singularly magic effect.

When our party arrived at the side door of the south front, that at which Europeans are generally admitted, it was not much after twelve o'clock, and the *namaz*, or mid-day service had not yet concluded. So we were forced to wait, sitting upon the steps leading to the floor of the corridor, outside the basement of the Mosque. There we sipped sherbet, which was brought to us in a bowl from a neighbouring *kaffeege*, and listened in silence to the strange sounds of chanting, which echoed through the building. After a time the congregation began to drop out, by ones and twos, putting on their outer shoes upon a wooden platform placed for this purpose at the limit of the sacred precincts; and soon after they poured out in crowds; when a good-looking priest approached, and conducted us by a side door on the left to a passage, by which ascent was to be obtained to the gallery appropriated to women. This passage is on a gentle ascent, and wide enough to drive a carriage up it; it takes a zig-zag course, and is nearly dark, being lighted only at the points which touch upon the external wall, through narrow casements. Upon emerging from these gloomy recesses to the broad-stone gallery, which, of course, was empty, into the broad light which pervaded the interior of the edifice, the effect was truly magical. The wide-spread dome, lighted up by four-and-twenty windows round its base, just lofty enough to give the full idea of grandeur, yet not high enough to carry the eye away from contemplation of the lateral spaciousness of the building; this dome, whose curve very much resembles that of the firmament itself, seemed absolutely to float between heaven and earth; the solid nature of the materials of which it is composed being for the moment forgotten. Below, the plan adopted, that of the Greek Cross, throws the whole vast scope of the building at once open to the view, saving only the ambulatories beyond the stupendous pillars supporting the dome, which were necessarily partially concealed; just enough to allow one to imagine them more extensive than they actually are. The floor was covered with matting; and scattered about in various directions were devout Mussulmans still at their prayers, whilst some dozen young children, boys and girls, in long light robes and loose trousers, were playing at hide-and-seek, chasing one another round and in between the stupendous columns, scudding along with the fleetness of the doe; their faint sounds of laughter mingling strangely with the solemn dirge-like chanting which issued from various unseen recesses. Having surveyed the building from all parts of the gallery, which extends round three sides of the building, we descended to the floor; and here the effect was one of increased grandeur. At the west side are two large marble urns, or vases, from



INTERIOR OF THE GREEK CHURCH OF BALUKLI, NEAR CONSTANTINOPLE.

which issue streams of water for the washing, cooling, and refreshing of those who come to prayer. Innumerable small lamps, some of them formed of ostrich egg-shells, are arranged in order all through the building, being suspended from the various domes by wires at a level of about ten or a dozen feet from the ground. This temple having originally been built for the purposes of Christian worship, the altar

the city was given up to pillage; on the third, so it is said, Mahomed II. entered the splendid Temple of St. Sophia, now a reeking charnel-house, the floor covered with dead to the depth of many feet; and having plunged his hand into the midst of the gory pile, he then placed it against one of the pillars to the south of the high altar, and exclaimed, "So far! It is enough!" after which the massacre was stayed. The

ment and something akin to annoyance. Large and small, they are but servile imitations of the Sophia; and, like all imitations, want that character of grandeur which originality alone displays. We only visited two—that of Sultan Achmet, and that of Sulman. The Achmet is in the Hippodrome, not far from the St. Sophia. It ranks as the principal of all the mosques, and is the only one in the whole Ottoman Empire



MIRACULOUS SPRING AT THE GREEK CHURCH OF BALUKLI.

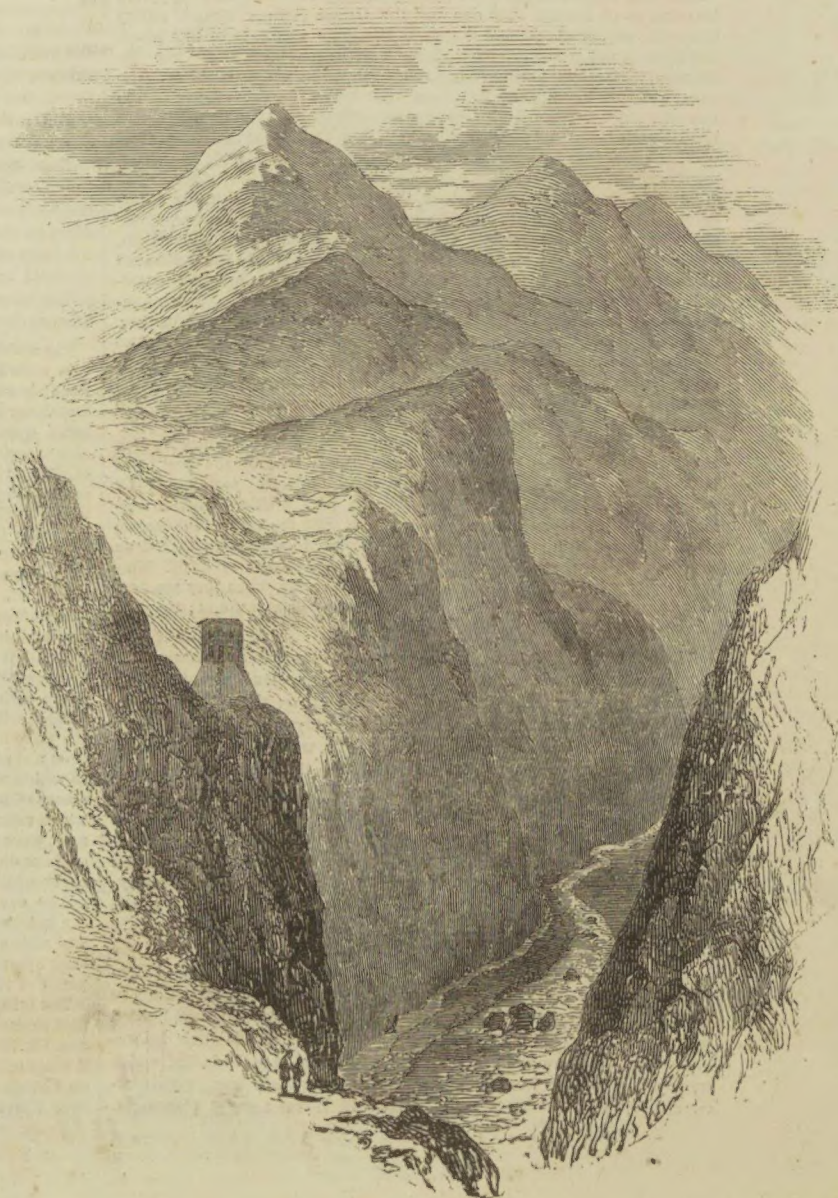
was at the extremity of the Eastern arm of the cross. On appropriating it to the observance of the religion of Mahomed, it became necessary to alter this arrangement, placing the *mihrab* in the direction of Mecca, which, in regard to Constantinople, lies in a south-easterly direction. The consequence is, that the believers pray in rows, running diagonally across the floor, from the north-eastern to the south-western column. The effect of this, which only occurs in the case of the Mosque of St. Sophia, is very singular.

At the siege of Constantinople under Mahomed II., when the Gate of Ceroporta was taken, the terrified Greeks fled from all parts to the Temple of Sophia, expecting miraculous intervention in their favour; but the gates did not long resist the terrible axe-blows of the conquerors, and the carnage which followed was dreadful. During three whole days

guides pointed out to our party a mark on the wall, about thirteen feet from the ground, which they said was that left by the conqueror on the occasion in question, and which certainly perfectly resembles the form of a human hand, though on rather a gigantic scale.

OTHER MOSQUES, FOUNTAINS, &c.

After seeing St. Sophia, the other mosques strike one with disappoint-



GUARD-HOUSE IN A PASS OF THE BALKAN.



THE MOSQUE OF ST. SOPHIA.

which has six minarets: the St. Sophia and the Suliman, and even that at Mecca, having only four. The principal dome is supported by four pillars of immense thickness, measuring 36 feet in circumference. It is very spacious; but, after the Sophia, has a bare and heavy appearance.

The Sulimanye was built by Sultan Suliman, in 1550-55, and was professedly designed to eclipse the masterpiece of Justinian; which it closely imitates, both in the ground plan and the number and arrangement of the cupolas. The principal dome is seven yards higher than that of the Sophia, but of the same circumference; the effect of lightness and spaciousness so marvellously realised by the latter, is therefore not attained. The galleries of this mosque we observed to be closely packed with bales of merchandise, trunks, carpet-bags, and all sorts of goods. Upon enquiry we learned that these were the property of those who had left their homes on a pilgrimage to Mecca; that they were kept for them, without charge, till their return; the only condition being that the goods of all who died on the way, or who did not make their existence known in due time, should become the property of the mosque, or of the priests belonging to it.

Three of the mosques—the Sultana Valide (now called Yeni Jamesi), the Achmet, and the Roumanie—have covered galleries on a gentle ascent leading to them, and through which the Sultan, when he visits them, rides into the building on horseback.

The feast of Bairam, unfortunately, was just over when we arrived at Constantinople, but we heard much of the gay and noisy doings with which the time of rejoicing is celebrated. The whole population, from

the Grand Signior down to the humble *cajée*, look forward anxiously to the moment of the new moon, which terminates the long fast of the Ramazan, and commences the festive season of Bairam. The mode of ascertaining the precise moment of the advent of the new moon is droll enough. Certain sage and very credible priests ascend to the high mountain of Bulgurlu, behind Scutari; and there they stand looking into pails full of water, pretending that on the surface of the latter they can see reflected the moon at the moment of its coming between the earth and the sun—a thing absurd and impossible, as we need hardly observe. Nevertheless, upon the fortunate priest making this remarkable discovery, an express is sent off to the Grand Vizier, who forthwith proclaims the commencement of Bairam, amidst the firing of innumerable cannons. In the evening the Imperial mosques are lighted up and thronged with the faithful; the streets and houses along the Bosphorus are illuminated; sounds of festive music load the air: all is wild excitement and pleasure. It need hardly be added that the lucky priest who sets all this train of festivity agoing, receives a handsome *backsheesh* for his trouble.

Not far from the Sultan Achmet Mosque is the tomb-house of the late Sultan Mahmoud, a neat irregular-shaped structure, containing the coffins of that Sultan, his wife, and three or four of their children. The coffins, which are large, and with angular tops, like the roofs of houses, are covered with rich cashmere shawls; and round the room are several chests of jewels and treasure, left by the defunct. Prayers are said here (as in other mausoleums) five times a day, by priests paid for the purpose.

Next to the mosques and the minarets, the fountains are decidedly the most beautiful features in Constantinople. They are very numerous, water being an object of the first importance with a people who drink, or are supposed to drink, no other beverage, and who are, moreover, perpetually washing themselves from morning to night. Many of them, particularly those attached to the Seraglio and the mosques, are stately covered structures, with curious gratings at the sides, and wide-spreading roofs, to keep the sun off. Collected around these fountains, all day long, are to be seen picturesque groups of people, male and female, drawing water, or performing their ablutions previous to entering the mosques.

THE SULTAN'S ATTENDANCE AT MOSQUE.

Every Friday (the Mahomedan Sabbath) the Sultan attends the *namaz*, or noontide prayer, at one of the mosques, in public state. This is a religious duty imposed upon the Sovereign for the time being, from which under no pretence, even of illness (unless it be very imminent in character) can he be exempt. History tells how this custom came to be confirmed. The Sultans, some five centuries ago, had become very lax as regarded the observance of their religious duties, and excused themselves from attendance at public prayer (to which, by the Koran, every good Mussulman is bound) under pretence of urgent state affairs. It was in the reign of the conqueror Amurat I. that Mewla Fenari, who then occupied the post of Mufti, or head-expounder of the law, resolved to oblige the Sovereign to fulfil this important duty



THE MARINE ARSENAL, CONSTANTINOPLE.

and thus to give an example to his subjects of religious zeal. It happened one day that the Sultan having occasion to appear as a witness before the Mufti (for the Sultan in Turkey is, by the constitution, amenable to the law), the latter refused to hear his evidence upon his oath. Observing the surprise of the Monarch, the stout-hearted functionary added: "Highness! let not my conduct appear strange to you; your word as Emperor is sacred; who could venture to hold it in doubt? But here it is of no validity. A man who has not joined the bands of the faithful in public prayer may not give testimony before a court of justice." This wholesome lesson, so far from displeasing the Sultan, touched him sensibly; he acknowledged his error, and, in expiation of it, built at Adrianople, opposite the Imperial Palace, a superb cathedral, which is called after him.

The particular Mosque which the Sultan is about to visit becomes known every Friday about ten o'clock; and along the road which leads to it crowd great quantities of the faithful, and of strangers who may happen to be in the town, to see the procession. The show by water is very gay, something like that on Father Thames on Lord Mayor's-day—barring the fog; the state caiques of the Pachas, and of the Grand Eunuchs of the Palace, and of the Sultan, all skimming at tremendous speed the surface of the Bosphorus, which seems to dance with pride and delight whilst military bands play strange Oriental music, and the artillery at the Arsenal fire a hundred and one guns. On landing, the fat Pachas mount their state horses, which are richly caparisoned, and led by grooms, who also help to support their unwieldy masters; then come four or five led horses; and then the Sultan alone, on horseback, with numerous attendants on foot—all moving so slowly and amid such stillness that the very foot-fall of each horse and man is distinguishable. I was much struck with the heavy impassable aspect of his Highness, who is by no means naturally handsome, and who scarcely looked like a thing of life. He turned his eyes neither to the right nor to the left, and appeared as if he saw no one—nothing; that is, no one individually—nothing distinctly. As he sat enveloped in his black cloak (made in imitation of the black camel-hair cloak of the Prophet), which reached to the tail of his horse, he seemed scarcely able to hold on his seat, and was balanced in it as by habit or a miracle;—so weak and shattered in physique, so prematurely "used up." The road near the Mosque was lined with troops, who presented arms, an honour which the Sultan did not acknowledge; but when the band suddenly struck up a noisy tune, he gave a slight start in his seat and a slight twitch of the head, as a mummy would upon being galvanised; and then resumed his wonted wax-figure-like repose.

Rumour runs that the Sultan is more than half a Christian—at least, more Christian than Mahomedan. This, however, can only be matter of surmise and scandal, for the proof of the fact would be fatal to his Highness's crown—perhaps to his head. A story, however, which I heard from a very trustworthy person, and which I believe to be true, may be worth mentioning. Some time ago, when the Mosque of St. Sophia was being repaired, under the superintendence of an Armenian artist, a large quantity of the old plaster fell from the walls, and discovered the pictures of saints and Christian emblems which had been concealed for ages. The Sultan, who happened to be present, having come to see the progress of the works, remarked to the artist in French, "Il faut couvrir tout cela—le temps n'est pas encore venu!" (You must cover over all that—the time is not yet arrived.)

STREETS, BAZAARS, AND SHOPS OF CONSTANTINOPLE.

The streets of Constantinople are, if possible, more narrow, steep, dirty, and tortuous than those of Pera; the dogs therein certainly more numerous, and the shops strike one as the wildest "properties" in painted wood ever put together, even for a Christmas pantomime. There are no window-frames, no windows; the whole shop front is open like a shed; and in this shed, or shell, which ordinarily varies from eight to twelve feet square, sits perched cross-legged upon a little couch, smoking a long pipe, the master of the little store. If not asleep—which is frequently the case—he twinkles his little eyes at you as you pass, and seems to invite you to enter. But your *laquais-de-place*, or Dragoman, as the *commissionnaire* gentleman styles himself—and a stranger would never think of going out shopping without one of these gentry to speak the language, bargain for him, and so forth—knows his man, him with whom he is accustomed to have dealings, and in whose business he probably has a share; and, regardless of invitations to the right or left, he takes you straight to where dwells the dealer in the very best cherry-stick pipes, amber mouth-pieces, embroidered tobacco-bags, yellow slippers, &c., in all Stamboul. There arrived, you are besought to enter; you squat down upon the couch beside the proprietor of the establishment, a *chibouk* (so the long pipes are called) is handed to you, and you smoke away, exchanging in silence looks of exceeding good-will and complacency with the said proprietor, whilst his slave and your dragoman fight and squabble at the door about the price of every individual article in the shop. A nod of the head to the latter is sufficient to complete a purchase, which he declares with a significant wink to be a bargain, protesting that all the shopkeepers are robbers, but that he knows how to beat the vagabonds down; and then you rise and walk out with mutual *salaams*, leaving five or six dirty hundred piaster notes behind you on the little counter (half of which Mr. Dragoman goes back for on his own account in the course of the evening); and then on to another shop and another, becoming in the course of the day the owner of a vast collection of miscellaneous rubbish intended for presents at home, but two-thirds of which, upon after examination, you find not to be worth the trouble of carrying—to say nothing of the Custom House, &c.

But we speak feelingly; we must return to the matter of fact. The Grand Bazaar, or town of Bazaars at Constantinople, is indeed a wonderful place—a perfect maze of little streets, all covered over, and so dark, that, till you get used to it, it is difficult to distinguish the various goods displayed, or intended to be displayed, to view. The shops in the Bazaars are smaller than the generality of those in the streets—few above six feet in depth; and along the front of all of them runs a sort of bench about two feet from the ground, which serves the double purpose of counter and settee. Here you sit down alongside of the dealer in slippers, or embroidery, or pistols, swords, pipes, tobacco, or whatever his *specialité* may be, and here you count out your money when your purchases are made. In candour, it must be stated of these tradesfolk that though they doubtless make as much as they can out of a customer, and are not nice about putting on the price a little to a stranger; they do not pester by pressing you to buy their goods. They show you what you point out, name their price, and if you do not make an offer in return, or shake your head, away they put the article back into its place with an air of passive indifference, which is at first a little provoking. One likes to be persuaded into a bargain sometimes, particularly when it is a foolish one. Another circumstance I remarked, and one attributable doubtless to the same point of character; there appears to be no rivalry amongst traders in the same commodity. Whilst you are bargaining with one shopkeeper, his neighbour takes no notice of your proceedings, and even when he sees you leave without being "sulted," he does not care to ask you to see whether his goods (in the same line, for the Bazaars are all allotted to particular trades) are more to your taste than his neighbour's.

THE CISTERN OF THE THOUSAND AND ONE COLUMNS.

Among the curious remains of antiquity in the neighbourhood of the Hippodrome is the Cistern of Bin-Bir-Direk, or a Thousand and One Columns, built in the time of the Greek Empire. It is now used as a

cistern no longer; but presents the appearance of an immense dark cavern, about two hundred feet square, or nearly square; the roof of which is supported by massive and lofty pillars. These pillars, which are of white marble, are 334 in number; but being only the pillars of the upper story, beneath which two other stories once existed, each with ranges of similar columns equal in number, this curious relic still goes by the name of the Cistern of the Thousand and One Columns. These two lower stories have long been filled up with earth, being, as I was informed, that dug out in the formation of the foundation of the Mosque of Suliman. This vast underground compartment is no longer a reservoir, but is made use of, by some Armenian, as a factory for spinning silk. The little urchins employed in this business are a noisy, impudent lot; their voices, shouting and laughing, are heard above as you pass over the gratings; and when you descend the rickety wooden steps which lead to the bottom, they assail you—like veritable banditti—for *Baksheesh*! The best plan, touching the question of black mail, is to come quickly to terms with one of the biggest boys, who will then defend you from the rest: in default of this you will be mercilessly pelted.

There is another ancient subterranean cistern in Constantinople, which is still full of water, and which was not discovered by the Mahomedans for more than three centuries after the conquest of Constantinople. The roof is supported by three hundred and thirty-six marble columns, of various orders of architecture. It used until recently to be open to view, but is now shut up, in consequence of a tragical occurrence which is said to have taken place some years ago. An adventurous Englishman, who wished to explore the recesses of the cavern, proceeded into it alone in a boat, and with only a single torch to light him. He never returned, and no vestige has been seen of him since. Such is the story as I heard it; but I could not ascertain the name of the unhappy Englishman, nor the precise date of the occurrence. I should add, however, that the Turks have long been in the habit of telling wonderful stories of the tragical fate of persons who have been imprudent enough to venture into this subterranean expedition.

THE CEMETERIES.—FUNERAL CEREMONIES OF THE MAHOMEDANS.

What most strikes the stranger on wandering about the neighbourhood of Constantinople, is the number, extent, and beauty of the cemeteries attached to it. With the Mussulman, as with the Christian, the cypress is the tree appropriated to the resting-place of the dead; but the number in which they are displayed in the Turkish cemeteries would almost surpass belief, until actually seen. The effect is that of large forests, all clothed in the thickest verdure of sombre hue. The vastness of the burial-grounds, and the multitude of cypress-trees which grow in them, are due to two very simple causes: first, that every tomb is planted with a cypress; and secondly, that, as a general rule, two bodies are never placed in the same tomb.

The largest of the cemeteries in the neighbourhood of Constantinople is that Scutari, on the Asiatic shore of the Bosphorus. It is a favourite resting-place of the true believer, being on the soil which was his father's before the conquest of European Turkey; added to which consideration, some suggest the apprehension to be lurking in the good Mahomedan's mind of the Crescent being one day driven out of the latter territory; on which event occurring, the true believer, by having taken the precaution of being buried "across the water," will have secured his bones from being disturbed by the hand of infidels. The cemetery at Scutari is indeed a magnificent forest slanting towards the sea; the cypress-trees in it have grown to extraordinary size. It is divided in various parts by alleys running through it, which at every turn present the most picturesque views of sea and land. The grave-stones are all of white marble, which is procured in abundance from the Isle of Marmora; and very quaint and significant are these little memorials in their form and decoration. They are generally truncated pillars; those of the men being crowned with turbans, whose form indicates the rank of the deceased; those of the women, if married, being crowned with a rose; if unmarried, with a plain ornament, in shape something like a mushroom. Since the rule abolishing the use of turbans, and establishing the fez as the universal head-dress (except in the case of men past the age of bearing arms), a representation of the fez, by no means so picturesque in form as the turban, now covers the graves of men who have died in the prime and vigour of life. Upon the stone itself is an inscription, in Arabic letters, generally richly gilt, setting forth the name, titles, and merits of the departed—with the addition, very often, of the manner of his death. It is a remarkable feature in the character of the Oriental that punishment brings no disgrace with it—and least of all, capital punishment. We find, therefore, amongst the tombs in and about Constantinople, not a few instances in which the occupant, "of blessed memory," is represented, in rude relief, with his head cut off, or perhaps dangling in the air by a rope. Amongst the Greek and Armenian tombs, such devices are frequent. To return to more agreeable associations: the tomb-stones generally have a little cavity cut in them, destined to receive flowers which the relatives of the deceased from time to time bring as a tribute of affection and respect.

The funeral ceremonies of the Mussulmans are marked with great simplicity, but with a gravity which cannot fail of exciting the most solemn emotions. The body having been carefully washed, camphor is sprinkled over the forehead, the knees, the hands, and the feet. It is then wrapped in a white cloth, on which are worked passages from the Koran, and so prepared is deposited at the door of the house, during three or four hours, at the end of which the Imaum (or priest) arrives, sprinkles the corpse with holy water, and prepares to conduct it to the place of sepulture. Thither it is borne by the friends of the family, assisted sometimes by hired bearers, sometimes by strangers, who look upon this pious duty as an act of expiation of great virtue. The funeral cortège is composed only of men; but sometimes women; who are paid for the purpose, attend at the grave to weep for the deceased—a practice evidently adopted by the Mussulmans from the ancient Greeks and Romans. The body being thus brought to the grave, the Imaum places it upon its side, with the face turned towards Mecca, and then, standing at a little distance from it, recites the following articles of belief in a sonorous voice:—

I believe in one only all-powerful God, and I adore him only. I believe that Mahomet is the messenger of Allah upon earth, and the prophet of prophets. I believe, also, that Ali is the true chief of the Faithful; that this earth belongs to him, and that all true believers owe obedience to him, &c.

Then addressing the defunct, he says:—

Know well that Allah, whom we adore, is great and glorious; that he alone is the most high and powerful God that exists; and that there is nothing that is above him. Know well, also, that Mahomet is the greatest of all the prophets, and the best-beloved of all the messengers of God; that Ali and his successors are the sole and veritable guides of all good believers, and that all that comes from him, as also from the prophets, is the truth; that death is truth; and that the visits which the Mouker and Nekir—the two angels of darkness and the messengers of Allah—are about to make to you are truth also; that the heaven and the earth exist; that hell and the day of judgment are truth also. Have thou the most implicit belief in all these things, for they are all true. And now may Allah thy master—Allah, great and glorious, who will come one day to raise all the dead from their graves—be good and merciful to you; may he listen favourably to your prayers, and lead you into the way of salvation. May he grant to thee the blessing of drawing near unto his Divine presence, and to the prophets; and may his grace be ever with thee. Amen.

The Imaum then withdraws some paces from the grave, and exclaims with a loud voice, "Approach, Mounkir and Nekir, approach! Here is a true believer. Come! He waits for you." Again approaching the side of the grave, he concludes with a short prayer:—"Great and glorious God, we humbly pray thee that the earth may press lightly upon thy servant; and may he find grace and mercy at thy hands. Amen."

Amongst the cemeteries on the European side, that of the Champs des Morts, at Pera, is appropriated to Greeks, Armenians, and Franks. It

is very prettily situated, on a declivity, with the Golden Horn and its gay shipping forming a glittering vista underneath; and is, consequently, the favourite promenade of the fashionable world of the district.

THE GREEK CHURCH OF BALUKLI—SPRING OF THE MIRACULOUS FISHES.

About half a mile beyond the walls on the side of the Castle of the Seven Towers, is the Greek church of Balukli, a very handsome specimen of Byzantine architecture. It is remarkable, also, as having in connection with it a spring of holy water, which is said to effect miraculous cures of all sorts of diseases, mental and bodily. It is called the Spring of the Miraculous Fishes; and whether it be the water or the fishes that effect the cure is not quite clear. Certain it is that when we visited the chapel (S— being anxious to make a drawing of the interior), the curative process was in full play. The first thing that startled us was the wild screaming and laughter of a female, which echoed through the chapel, and attracted us to the spot whence the sound issued, which we found to proceed from a young female lunatic, who was being exorcised. The well is approached by means of steps. Here come the lame, the blind, the deaf; those afflicted with disease, of almost every kind, who, for the payment of a few paras, test the virtues of the Miraculous Spring. We drank of the water, which, thirsty as we were after a long ride, tasted very cool and agreeable.

POLICE STATION IN A PASS ON THE BALKAN RANGE.

Through the kindness of a gentleman who has recently returned from exploring the Balkan Range, I am enabled to give an interesting sketch in one of the grandest defiles of those mountains, and which will well serve to illustrate the wild character of that country.

The Police Station, or in Turkish *Zaphia*, of Gabrova, is picturesquely situated on a precipitous rock, overhanging the deep gorge in the Balkan Mountains, through which the ample waters of the Maritza force their way, in impetuous torrents, to the great plains of Thrace, which commence at a short distance from this place. In a military view, this pass is of much importance, being the only course by which the great plains of Thrace can be approached by an army from the north-west. There are no military works on any of the numerous heights which command this gorge; but with very little trouble indeed, the engineer could render the passage of any army, however strong, quite impracticable.

SLAVERY IN TURKEY.—THE SLAVE-MARKET.—THE PALACE. A DISCURSIVE CHAPTER.

Nobody goes to Constantinople without thinking about slavery, and inquiring for the slave-market, a subject which has afforded opportunity for so much fine writing—descriptive, moral, and sentimental—to Oriental travellers in all time. Slavery still exists, in high and low places, as of yore; but the slave-market has been abolished; so that the prying eye of European tourists will no longer be shocked and edified with the open trafficking in human flesh. An Imperial ordinance, issued about the close of the year 1846, put the final stop to the system, which, however, had long previously been falling into comparative desuetude, from the very deficiency of the material dealt in. The number of slaves in Turkey has been falling off for a long time past. One principal cause of this is, that the supplies which used in early times to be obtained as the fruit of wars, are wanting. Moreover, the contributions in the way of private commerce are more rare, owing, as we are led to hope, to a change for the better, in manners and feeling; but more probably to the increasing poverty of the mass of the community, which renders a slave a luxury beyond their means. Slaves, however, are still bought and sold by private contract in Constantinople. The "houses of call" for the Nubian domestic slaves are somewhere near the Hippodrome, and the Mosque of Sultan Achmet; the fair Circassians are to be purchased at a sort of emporium at Tophana. The price of slaves varies, according to age and other circumstances, from 3000 to 5000 piasters (say £25 to £40) for a male child, and from 3000 to 100,000 piasters (£25 to £800) for a female.

The condition of the Turkish slave is very different to that which one ordinarily attaches to the notion of a state of slavery—a state in which one human being is entirely and unreservedly given up to the will and caprice of another; very different from the slavery of ancient Rome and Greece, where life and limb were at the master's bidding—very different from the slavery now existing in America—very, very different from the serfdom of Christian and civilised Russia. From the earliest time he has enjoyed certain constitutional rights, varying according to circumstances, and the class of slavery to which he belonged. The slave's life is sacred; he is even protected from corporal punishment, except in moderation and under rare circumstances; finally, he may not be worked beyond his strength, and he may not be starved nor tortured to death: so that, even when misbehaving himself, he is not so badly treated as the unfortunate misdemeanants in our Birmingham gaol—to say nothing of the union-houses.

The domestic slave, in a word, is on an equal footing with the other servants in a family, and is often a great favourite with his master, and the whole family. The master generally employs the best-looking and most amusing or intelligent of his slaves about his person, in some honorary or ornamental office—as secretary, or pipe-bearer; and sometimes, if the slave have a talent for making himself amusing by his singing or dancing, he rises high in estimation, and grows rich with *baksheesh* thrown to him by his master and his master's guests. In many cases, the master, finding the slave more faithful, more zealous, and generally more enterprising than hirelings, entrusts him with the keys of his counting-house to carry on business on his account; in others, he will lend him money to traffic in a sort of joint speculation. In all such cases—and they are of frequent occurrence—the slave rises with his master's fortunes; and, if the latter be a Pacha, or a man of note and advancement, comes himself at last into possession of dignity and profit—for the plunder in high places is enormous. All these circumstances tend to the spoiling of slaves; and, indeed, from all accounts, high and low, they are much more impudent than any other class of persons. Turkish gentlemen themselves have told me that this is their character; and one, pointing after his pipe-bearer, who had just left the room, said that he was the proudest rascal in existence; so much so, that though he condescended to carry his master's pipe and smoking apparatus amongst Mahomedans, he considered himself humiliated in having to do so before a Christian. Both male and female, those black saucy Nubian slaves are much more vindictive against Christians than their masters.

It may seem a strange leap to take from the slave-market and the scullery to the palace and the council of State; but it is a very straight and very plain one. Under the good old system, the Sultan always conducted the affairs of State through the medium of his own slaves—elevating those whom he found to be of ability sufficient to the posts of Grand Vizier, Capitan Pacha, Mushir this, Bey to that, &c. One very convenient consequence of this arrangement was, that his Highness could, upon occasions of political trouble, propitiate the popular favour by cutting off a few of the "heads of the State" (under the pretence, doubtless, of their having been guilty of treason) appropriating, at the same time, half their property to the uses of the Imperial treasury, which he could not so easily do with free Turks. These very awkward privileges have, however, by a recent ordinance, been taken away from the Sovereign; and dismissed Pachas are allowed to wear their heads after they have ceased to be of use to any one but their owners; and also to enjoy the fruits of their plunder after quitting office. Another use to which the Sultans put their slaves (the good-looking ones, I presume) is to marry them to their daughters—the Sultanas, as they are all called; by which process the fortunate slave-Mushir or Pacha becomes entitled to the style and dignity of Highness. The four daughters of the late Sultan Mahmoud were thus disposed of; though one only survives—Adile-Sultana, married, in 1845, to Mehmed Ali Pacha, formerly favourite of his late father-in-law, Mahmoud, and now Minister of War. But "all is not gold that glitters." The position of the favourite Pacha, who becomes the consort of a daughter of the Imperial house of Othman, is a very anomalous one. Though entrusted with the destinies of millions, and having thousands of underlings at his beck and call, his own fate is not altered—he is still a slave—the slave of a woman, and that woman his own wife. He is by no means master of his own house, nor of his own acts; his wife (herself the daughter of a slave) never cedes her Imperial dignity; and in all respects is the head of the establishment. The miserable Pacha who has been bound to her by the ties of wedlock treats her on all occasions as his superior; never presumes to enter her presence without permission, and then bows and bows with all the ceremonious respect due to her rank, as any lord in waiting would do. His conduct is subject to her will; and through her, to that of his Imperial master; his secrets are in her hands, to be retailed, either against or for him when and where it may be found convenient. So that the Pacha-Consort is always in a sort of false position, and leads,

* Halli Pacha, the brother-in-law of the present Sultan, was bought as a slave by Khosref Pacha (ex-Seraskier), who was himself a Georgian slave.

from beginning to end, an artificial life—a life of restraint and appearances. And such as this miserable domestic position is, he must content himself with it "for the term of his natural life;" he can look forward to no change "for better or worse," except widowhood, which with him however, must be perpetual. The marital law—so lax and easy with regard to others in Turkey—is stringent with him: once married to a Sultana, he may have no other wife, even after she is taken from him—he can never marry a second time. This is actually the case with three distinguished and worthy Pachas at the present moment.

Whilst jotting off the foregoing observations, I happened to take up a recent number of the *Courier de Constantinople* (Aug. 10, 1853), where is a paragraph, the terms of which strikingly illustrate the sort of position a Pacha-Consort occupies as a member of the Sultana's court in the public estimation. It is an announcement of a celebration which takes place in the families of the great on the occasion of the juvenile members commencing their studies: what the nature or extent of those studies may be is not explained, but they probably are chiefly limited to the contents of the Koran, and the religious duties enjoined by it.

The "Court newsmen" of the *Constantinople Courier* writes as follows:—"On Monday the children of her Imperial Highness the Sultana, wife of his Highness Mahomed Ali Pacha, Minister of War, commenced their studies. His Majesty the Sultan deigned to honour with his presence this touching ceremony, and to join his prayers with those numerous other assistants for the happiness of the new pupils." He then goes on to speak of the crowd which thronged the apartments and the neighbouring streets, and how "several ladies of all religions had the honour of being presented to her Imperial Highness the Sultana, who received them, as well as the company generally, in the most gracious and flattering manner;" but says not one word of poor Mahomed Ali Pacha, the father of these interesting children, who probably was not even invited to the ceremonials and rejoicings, of which they were the heroines—heroines I say; for, though it is not so stated, the new pupils were doubtless females only. The Pacha-Consort has no son to bless his name!

This brings me to consider of graver evils than that of mere domestic disorganisation and discomfort, which are to be charged against the fatal policy which regulates the relations of the Imperial family. The horrible system of infanticide and assassination, as regards the male descendants of the Sultan, which has prevailed at all times, with the object of confining the heritable blood to a single stock, and which positively left the late Sultan Mahmoud (after he had murdered his brother) the sole male representative of the family; this cruel and disgusting practice is not yet extinct, though arbitrary blood-shedding, under all other circumstances, is strictly prohibited by the new code of laws; and blood-shedding generally is said to be very distasteful to the reigning Sultan. The Imperial Cemetery of Eyoub, if the stones could speak, would reveal many a dark deed of blood, which the whole of the criminal annals of Europe could not surpass in atrocity; but one of such stories shall suffice:—

One of the Sultanas—one of the daughters of the late, and sisters of the present, Sultan, was early in life married to Halil Pacha, and became the mother of a son, which, contrary to the usual practice, was suffered to live, and to remain in the house of his birth till he grew up to an age when children became most interesting, repaying with their smiles and intelligent conduct the cares of maternity. The poor little creature was beloved, admired by all; and was, of course, the pride and darling of his mother, who looked forward with something of the exulting feelings of the Roman matron at the privilege accorded to her of rearing a man-child to the service of the state. But her hopes were doomed to disappointment! The weakness of her womanly nature had been encouraged for awhile, only to be bitterly betrayed. One dismal day her only son was removed from her, under pretence of being taken elsewhere, for his education. He was heard of no more alive! He had fallen a sacrifice to the necessities of the state! The mother, distracted with grief, declared that she would live for ever apart from her husband; that she might run no chance of bringing more children into the world for the hand of the butcher. In this resolve she persisted for some time with firmness, in spite of all remonstrance; but, at length, upon the solemn assurance that her future offspring, even though males, should be spared to her, she consented to return to her husband; and, in course of time, became again the mother of a son. Still, half trusting to the promise which had been made to her, but more than doubting the fidelity of the myrmidons by whom she was surrounded, she had already determined never to let that child out of her sight, even for an instant; and, at the very moment of its birth, received it into her arms—which yet encircled it when, worn out with agitation and fatigue, she fell asleep. Can a more hallowed—a more touching picture be imagined than that of this unhappy woman, battling in the midst of all her pain against the horrid destiny of her race? One would have thought that it might have moved even the slavish assassins of the Seraglio from their purpose. But no: when she awoke, the child was gone; and to her passionate appeals—her wild inquiries as to its fate—all was gloomy silence. Very shortly afterwards, this hapless daughter of the Osmanli died also—a broken heart! Three tombs in the Imperial cemetery of Eyoub commemorate, in gilded mockery, this dark and hideous story; which, no doubt, is but one of many similar, if history cared to tell them.

The Sultan's brother lives; but leads a life of seclusion and restraint. Surrounded by spies, without a single individual bold enough to treat him as a friend (for to be seen speaking to him would be ground sufficient whereon with the ill-disposed to raise suspicion)—indulged freely in all the enervating and debasing pleasures of the harem—his condition is one of moral death. Although the times, probably, are past away, and for ever, when a prince in his position might be made the pivot and the puppet-hero of a dynastic revolution; the malicious habit of thought, which gave origin to such occurrences in former days, is not altogether extinct; and there have been occasions of discontent in which, if no conspiracy has existed for a revolutionary movement in his favour, the notion of the possibility of some such movement has been darkly suggested by the lovers of the marvellous and the mischievous. Indeed, whilst these very lines are passing through the press, there appears a leader in the *Times* suggesting this very idea, as being rife in Constantinople; reckless of the horrible consequences which might follow upon such an announcement, if believed.

What a melancholy picture does all this present of the fate of Royalty in a despotic state, demoralised and enfeebled in all its functions by habitual abuse and mismanagement. The Sultan himself, living in a splendid solitude, debarred the common sympathies of humanity even with a brother; and the author of a numerous family, upon whom nothing is entailed but the old family heritage of mutual strife, suspicion, common misery, and disquiet. How can such a state of things last? How can a Government continue strong; much less how can a weakened Government recover its lost strength, when the head of the state constantly breathes an atmosphere of falsehood, and acts through agents whose integrity and motives he more than suspects, but whose power he cannot control? There is no doubt that the present Sultan is, as Sultans go, a very amiable, well-disposed man; who has a great horror of bloodshed—a great love of peace and quietness; and, above all, has, in some and refined idea touching the promotion of the happiness of his people sincerely at heart. But the honest emotions of his heart are effectually smothered beneath the trammels of a selfish Court with which he is bound to the earth as with bonds of iron. Every European Monarch, except the Sultan of Turkey, knows some trustworthy, or supposed trustworthy, individual, to whose sympathy and counsel he may have recourse in time of trouble and of difficulty. The Sultan has none. He is the centre of a Court, the several members of which live neither for him nor for his people, but for themselves, and at the expense of both. With him, in the various departments of state, one Pacha succeeds another; each Pacha in his day making the most of the hour of sunshine—appointing hungry dependants to place here, and there, and laying up store for the day of tribulation and disgrace, which is sure to come upon him sooner or later; and every Pacha, as he comes into office, discovers that the Pacha whom he has displaced was the very arrantest rogue that ever gave employment to bow-string. Formerly these denunciations used to be enforced by the summary bow-stringing or decapitation of the peccant ex-minister; whilst a large portion of his property, the fruit of his plunder, was restored to the public treasury; and so the country was rid of one at least of its tormentors and blood-suckers for ever. But this stern justice has, by universal consent of the whole fraternity of Pachas, of late been abolished, as inconvenient and an extravagant and unprofitable waste of life; and the consequence is, that the circle of Pachas is more numerous, and goes round more merrily than ever—the cost of their entertainment in and out of office being proportionately increased.

The foregoing observations are no exaggeration of the actual state of things they refer to in this unhappy country, under its well-meaning, but, unfortunately, powerless ruler. The constitutional and financial reforms which have been effected (theoretically) are numerous, and of the highest importance and merit; but hitherto the attempt to carry them out has proved vain and hopeless.

SKETCH OF THE HISTORY OF THE OTTOMAN EMPIRE, FROM THE END OF THE SEVENTEENTH CENTURY TO THE PRESENT TIME.

GENERAL REVIEW OF THE SUBJECT.

THE Ottoman Empire—whose position in Europe was asserted and secured by the conquest of Constantinople, in 1453, by Mahomed II.—arrived at its utmost pitch of greatness and splendour under his great grandson, Suliman the Great, who died in 1566. A little more than one century sufficed for the mature growth of this power, which, in its advances, had excited so much terror and hostility amongst the whole family of Christian Princes. An idea may be formed of the consideration in which, politically, it was then held—in that day even, when the memory of the Crusades was rife, and religious wars amongst themselves was a sort of mania with the Christian nations of Europe—from the fact that Francis I., the "Most Catholic" entered into a treaty of amity with Suliman the Great; and that one of the articles of this treaty contained a special provision for the admission of the Pope to the league. The object of this alliance was to oppose the growing power of Austria, under Charles V.; and one of the first fruits of it was the co-operation of the Turkish and French fleets against Nice.

The acquisitions of territory made to the Turkish Empire under Suliman the Great included the island of Rhodes—taken from the Knights of St. John; a large portion of Hungary; and the Provinces of Moldavia and Wallachia, whose princes became vassals and tributaries to the Porte. Suliman failed, however, in his attempt against Malta—thanks to the brave resistance of the Knights of St. John, and the timely arrival of the Sicilian fleet. This defeat occurred in 1665. In the following year Suliman died; and from that period dates the commencement of the decline of the Ottoman power, which has ever since continued, with hardly an incident of reaction.

The secret of this decline, whatever be the conflicting sentiments with which it may be viewed on grounds of policy, may be well understood. A power formed only by the sword—fed only by plunder—cannot last for ever; there must be a limit to conquest when all the world is arrayed against the common enemy; and, consequently, a stoppage of the supplies derived by such means. And if, in the interval, no care has been taken to improve the internal resources of the acquired states, by the encouragement of industry and the inculcation of principles of sound morality; if no steps have been made to reconcile the animosities of surrounding states—holding out inducements to commerce in place of the wasteful excitement of war, that state must gradually fall from internal weakness—its outworks sinking beneath the resistless tide of public enterprise and national ambition. And has not all this been the case with Turkey under the successive representatives of the house of Othman for now nearly three centuries? The descendants of Amurat, the conqueror of Adrianople (1363); of Bajazet, surnamed the Thunderbolt; of Mahomed II., the conqueror of Constantinople (1453); of Suliman, surnamed the Great, and who raised the naval force of Turkey to a scale of greatness, the admiration of Europe—have laid aside the sword of their barbarian ancestors; but, having so done, have done nothing else worthy of note, or serviceable to their country. Abandoning themselves to pleasure, enclosing themselves within the walls of the harem, they consigned the destinies of the state, the whole conduct of their armies, to the Grand Vizier of the day—the internal government of the several provinces of the Empire being assigned as legitimate means of plunder to Pachas, and a whole host of inferior officials. Under this selfish and flagitious system, the whole Mussulman population continued to groan and waste from generation to generation. Denied the fruit of their labours, ground down with taxation, which barely left them the means of subsistence; the miserable inhabitants of Roumelia and Anatolia found little occasion for self-gratulation in the remembrance of the splendid conquests of Amurat, of Mahomed II., and of Suliman; little occasion, also, had they to thank the wisdom of their successors; and would probably have revolted against them long ago, but for the fanatic creed in which they are educated, which teaches them to venerate the person of their Sultan, or Padishah, as the "shadow of God," and the representative of the Prophet on earth. Bigoted, ignorant, helpless as children, the Turkish populace, wrapped in absurd and insolent conviction of their superiority over all other people on earth; believing that their Sultan is the impersonation of all mundane power and goodness, have suffered much and long, patiently, to supply the inexorable demands of successive task-masters, parasites of their supreme ruler upon earth. And when at length their sufferings or their discontent have exceeded the bounds of endurance, they have been quite satisfied with wreaking their vengeance upon whoever might happen to be the minion of the day, without the slightest regard to the secret causes of his misdoing, or the smallest attempt to provide securities against similar abuses for the future; whilst the Sultan has generally been too ready to accept this solution of all difficulties, which not only served to dissipate the popular wrath for the time being, but made him always appear as the divine exponent of public vengeance.

Whilst effeminate luxury reigned within the palace, and endless abuses sapped the vital principle in the domestic concerns of the Empire, its military character and institutions, by which the conquests and the redoubtable name of the Crescent had been achieved, were debased in common with the rest. The military feudatories, spoiled by habitual gence, shared the slothful character of their supreme head, and no longer, as of old, attended in person, with their stipulated contingents, under their respective flags—paying a small indemnity, at the rate of fifty piasters a head, in lieu. It was in vain that, after the disastrous war which was terminated by the treaty of Kainardje (1776), Sultan Abdul Hamed issued a severe edict for the re-organisation of the *djebelis* upon the original footing; the clamours of the proprietors of the military fiefs against the fulfilment of the condition upon which they held their properties was so great, that the Government were obliged to give way, and to submit for all time to what was no other than a wholesale public robbery.

In connection with these preliminary observations it, becomes necessary to take a review of the origin and history of that remarkable body of men, who, in the time of the ascendancy of the Ottoman empire, formed its greatness and its right arm of strength, but in the time of its weakness became only an internal enemy—we mean the Janissaries. Gibbon thus succinctly describes the first proud creation and subsequent degeneracy of this corps:—

Amurath the First marched against the Slavonian nations between the Danube and the Adriatic, the Bulgarians, Servians, Bosnians, and Albanians; and these warlike tribes, who had so often insulted the majesty of the empire, were repeatedly broken by his destructive inroads. Their countries did not abound either in gold or silver; nor were their rustic hamlets and townships enriched by commerce, or decorated by the arts of luxury. But the natives of the soil have been distinguished in every age by their hardness of mind and body; and they were converted by a prudent institution into the firmest and most faithful supporters of the Ottoman greatness. The Vizier of Amurath reminded his Sovereign, that, according to the Mahometan law, he was entitled to a fifth part of the spoil and captives; and that the duties might easily be

levied if vigilant officers were stationed at Gallipoli, to watch the passage, and to select for his use the stoutest and most beautiful of the Christian youth. The advice was followed; the edict was proclaimed; many thousands of the European captives were educated in religion and arms; and the new militia was consecrated and named by a celebrated dervish (Hadji-Bektash, so frequently mentioned). Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called Janissaries (*yenghi cheri*, or new soldiers); may their countenances be ever bright! their hand ever victorious! their sword keen! may their spears always hang over the heads of their enemies; and wheresoever they go, may they return with a *white face*!" Such was the origin of these haughty troops, the terror of the nations, and sometimes of the Sultans themselves. Their valour has declined, their discipline is relaxed, and their tumultuary array is incapable of contending with the order and weapons of modern tactics; but at the time of their institution they possessed a decisive superiority in war; since a regular body of infantry, in constant exercise and pay, was not maintained by any of the princes of Christendom.

FROM THE TREATY OF CARLOWITZ TO THE TIME OF CATHARINE II.

To resume the current of history, Turkey, under the descendants of Suliman, received its first severe check from the brave John Sobieski, who, for his brilliant victory at Choczim, was elected to the throne of Poland. The first act of his reign was to relieve (by the treaty of Zurano, 1676) his new subjects from the tribute which they had hitherto paid to the Porte; and, shortly afterwards, he entered into an alliance with Austria against that troublesome state. And nobly he fulfilled the intentions of this alliance by coming to the rescue, and routing the Ottoman army before Vienna (Sept. 12, 1683), when that city, after a siege of two months, was at the point of surrendering to the implacable enemies of Christendom. The Porte never recovered from the effects of this terrible defeat. In 1685-6 it was driven out of Hungary—Buda, the capital, being taken by assault in the latter year; and in 1687 occurred the important victory of Mohawks, which placed Transylvania and Slavonia under the dominion of the house of Austria. Other and important reverses to the Turkish arms quickly followed, and in 1699 the treaty of Carlowitz was signed, by which the Marosch, Theiss, the Save, and the Unna, were fixed as the boundary between the Austrian and Turkish empires. From the date of this treaty the star of Osmanli, heretofore so redoubtable in the field, continued on one rapid course of decline, though with occasional periods of reaction of brief duration.

In a word, the star of the Osmanli, heretofore so redoubtable in the field, was already on the decline. It may be interesting to note some of the fluctuations which marked its subsequent downward progress. In 1718, after the defeat of the Turkish army at Belgrade, came the treaty of Passarowitz, by which Austria obtained Temeswar, Orsova, and Belgrade, with the part of Wallachia situated on this side of the river Aluta, as well as the principality of Servia, according to certain defined limits, and the two banks of the Save, between the Dwina and the Unna. These cessions, however, together with all of those stipulated in the treaty of Passarowitz with the exception of the branch of Temeswar, were subsequently lost by the treaty of Belgrade (1739), which ignominiously closed a campaign which Austria had the imprudence to engage in against the Turks in concert with Russia.

It becomes necessary to take especial notice, meantime, of a new power, which had already begun to develop itself in Europe. Peter the Great succeeding to the throne of Russia at the age of ten, and assuming the reins of government seven years afterwards, began to cast his eyes to the south for new acquisitions which should give vitality to his huge territory, hitherto cramped in its external relations, and entitle it to a distinguished rank amongst the states of Europe. The town and port of Azoff was his first conquest, in 1696: a conquest confirmed by treaty, in 1700; and although, in consequence of subsequent reverses, he had to give it up again in 1711; it was only resigned for a period, and may therefore be pointed to as marking the scene of the first manifestation of Russian policy against the territories of the Porte. In 1739, the Russians, under the Empress Anne, again took Azoff, and penetrated into the Crimea; but, owing, as alleged, to sickness breaking out amongst them, were unable to maintain their position. By the treaty of Belgrade, already mentioned, Russia restored all her conquests; Azoff was ordered to be dismantled; the boundaries of the two states were more precisely defined; Russia was interdicted from constructing a fleet or vessels of any kind on the Black Sea. Further, by this treaty—which, as regarded the Porte and Russia, was declared to be perpetual—the former acknowledged the title of Emperor assumed by the ruler of the latter state.

The treaty of Belgrade had but just given promise of repose to the states of Europe, when the death of the Emperor Charles VI., in 1740, led to the War of Succession, through which Maria Theresa struggled against such fearful odds for her rights to the throne of her ancestors. In this struggle she was nobly supported by her brave Hungarians; whilst the Sultan of the Turks not only maintained a strict neutrality, but, at the onset of the difficulty, addressed a letter to the Sovereigns of Europe, in which he exhorted them to the maintenance of peace, and offered to mediate between the contending parties—an offer which was not accepted. There is something so touching, however, in the simple eloquence of this unhappily unsuccessful appeal, written by the Grand Vizier in the name of the Sultan, that some passages are worthy of being preserved to all time. It happens also that they are remarkably applicable to the present moment.

"What feeling heart, what child of humanity," exclaims the Mahomedan peace-monitor, "does not tremble at thought of all the woes which accompany war? Rivulets of blood flow through the fields; the victors are not spared any more than the conquered by the Angel of Death. Hideous contagious maladies follow the footsteps of the combatants: attack them, overthrow them, devour them, even in the arms of victory, and consign them at length to the ignoble pit, where death confounds them and levels them with the beasts of the field; and it is thus that she punishes degraded man for having, in his ungovernable fury, imitated the ferocity of the brute creation."

"The frightful Genius of Evil, in sending forth the cry of war, dis-severs with its flaming sword the bonds of nations. Commerce between brothers is now at an end. The right of the strongest has again become the code of the children of Adam: upon whose brazen tablet the blood or the tears of its victims attest, that every virtue has experienced outrage; that weakness has met with its destroyer, innocence its oppressor, and modesty its sacrilege. It is in order to prevent the recurrence of so many crimes and miseries, it is towards the fulfilment of the commands of heaven, that my sublime Emperor, who is no other than the shadow of Allah upon the earth, invites the Christian Princes to become reconciled amongst themselves, and offers his powerful mediation."

THE CONQUESTS OF CATHARINE II.—ASSASSINATION OF SELIM III.

After the lapse of a century from the signing of the treaty of Belgrade, during which period Turkey, in the enjoyment of the blessings of peace, had attempted some internal reforms, new symptoms of disquiet occurred, which were shortly afterwards followed up by actual



PANORAMIC VIEW OF CONSTANTINOPLE, FROM THE TOWER OF GALATA.—DRAWN BY BIRKET FOSTER, FROM A SKETCH, BY S. READ.

hostilities on the part of her old enemy, Russia. Catharine II. had ascended the throne of the Czars, and inaugurated her reign by invading Poland, under pretence of repressing the Protestant party known as the *dissidents*; and shortly afterwards (1764) placed her favourite Poniatowski upon the throne of that kingdom. The Sultan Mustapha, though irritated and alarmed at these proceedings, was prevented from declaring war by the counsels of the Divan and of the French Ambassador, who were aware of the falling off which had taken place in the martial character of the Janissaries and Sipahis, which rendered them unfit for the duties of a severe campaign. Apart from this consideration, the agitated state of Egypt, and the progress making by the new sect of the Wahabees, who already threatened Mecca, inclined the Sultan to the maintenance of peace if possible. But he was not long left in the indulgence of his pacific views. An invasion of his territory by the Russian Cossacks, in pursuit of a party of Poles, and the indiscriminate massacre of Poles and Mussulmans in the town of Balta, left him without alternative but to unfold the *Sandjak chérif*, or sacred standard—displayed only when the Sultan himself, or his Grand Vizier, marches at the head of an army. The war which immediately ensued was most disastrous to the Ottoman power. Catharine not only sent her armies to ravage the country along both banks of the Dniester, and along the south bank of the Danube, where (in the campaigns of 1769-70) they took possession of several important places, including Choczim, Bender, Kilia, and Ismail—the latter two commanding the mouth of the Danube, and penetrated into the provinces of Moldavia and Wallachia; but sent a powerful fleet also to attack the Turks in the Archipelago, and upon the shores of Greece and the Morea. In the latter expedition she was aided by the English fleet under Admiral Elphinstone, and the result of their combined efforts was the total destruction of the Ottoman fleet in the narrow bay of Tchesme—where, after some slight reverses, it had unwisely taken refuge. In the campaign of 1771, the victorious Russians became masters of the Crimea, and of the Island of Taman; and they would, probably, have pushed their conquests further but for two circumstances which fortunately came to the rescue of the Turks. In the first place, the plague had broken out amongst the Russians, and had already penetrated into the interior as far as Moscow; and in the second place, Austria and Prussia viewed with jealousy the movements of the ambitious Czarina, and protested against them; the former Court even signing a convention at Constantinople for the restitution of affairs upon the basis of the treaty of Belgrade.

After fruitless negotiations towards a treaty of peace, Turkey, resisting the terms proposed to her (which included the recognition of the independence of the Cossacks of the Crimea, the cession to Russia of the ports of Jenikale and Kertsch, accompanied by the unlimited right of navigation in all the Turkish waters), hostilities were recommenced in 1774, under Sultan Abdul-Hamed, who had just succeeded to the throne on the death of his brother Mustapha III. The new Sultan was ambitious of military glory, and with an army of 300,000 men looked confidently to wiping out the disgrace of former campaigns. But he was speedily and signally disappointed; the Russians, under Romanzoff crossed the Danube unopposed, the Grand Vizier having established his army as far off as Schumla; and shortly afterwards attacked and routed an army of 28,000 men, who were in charge of a convoy of between 4000 and 5000 waggons destined for the Turkish camp. Confounded by this reverse, the Ottomans were too glad to accept of peace upon almost any terms, and eventually signed the treaty of Kaynardgi (July 21, 1774), so glorious for Russia, and so fatal to the power and independence of the Porte. By this treaty the Porte recognised the independence of the Tartars of the Crimea, of Budjak, and of Kuban; accorded to the Russians the free navigation for merchant vessels of all the Turkish water, and ceded Azof, with its adjacent territory, Kibouran, and other fortresses; and recognised the partition of Poland. On the other hand, Catharine restored Bessarabia, Moldavia, and Wallachia, and the islands in the Archipelago, which her fleets had taken.

Still inexorable in her designs against the Ottoman States, Catharine took every opportunity to foment discontent in the Crimea against the Khan Dewlet-Gherai; and in 1783 seized both upon that province and that of Kuban—a seizure which the Porte was afterwards obliged to recognise. In 1786 the Sultan, yielding to the pressing demands of his subjects, declared war against Russia and Austria, who had entered into an offensive alliance against him; but the reverses which he sustained in the succeeding campaigns were sufficient to break his spirit, and he died of grief in 1789.

Sultan Selim III. renewed the war against his united enemies, but with ill success. In 1790 the important fortress of Ismael was taken by assault, and its defenders cruelly massacred. The spoil was immense, comprising 230 cannons, a large quantity of munitions of war, and treasure of all kinds, which had been removed from Bender, Ackerman, and Kelia-Nova, at the time of the attack upon those towns. The Russians pursued their victorious career; and at length (January, 1792), by the treaty of Yassi, obtained the Crimea, the Isle of Taman, part of Kuban and Bessarabia, and the territory lying between the Bug and the Dniester; which latter river became the boundary between the two empires.

Sultan Selim was busily engaged in amending the condition of his army, and putting it upon a footing of better discipline, when the descent of Bonaparte upon Egypt for a moment turned the tide of affairs, and brought about an alliance between the Porte and the Government of Great Britain and Russia. Amongst the results of this alliance was the taking of Cerigo, Corfu, and other islands and places, from France, and the constitution (March, 1800) of the Ionian Islands into an independent republic under the protection of the Porte, to whom they were to pay a tribute.

Nevertheless, the Ottoman Empire was not in a prosperous or happy condition. Bulgaria and Thrace were overrun by brigands. In Belgrade, the janissaries, irritated at the reforms in course of introduction by the Sultan, had murdered their Pacha, and possessed themselves of the city and citadel. Ali Pacha of Yanina was in open revolt. In Egypt the Mamelukes had assumed unlimited and uncontrolled power, leaving but a nominal authority to the supreme Government; and, in addition to this, the Wahabees, who were now multiplied throughout Arabia, threatened the very existence of the Ottoman possessions in the East, having taken successively Mecca and Medina, which they profaned by murder and pillage. To aggravate these distresses, the Russians, in spite of their friendly alliance, committed many acts of hostility on the frontiers, and supported the Servians, who, under George Petrowitz, had recently declared their independence.

Under these painful circumstances, upon the renewal of hostilities between England and France, upon the rupture of the Treaty of Amiens, the Sultan resolved to maintain a strict neutrality; and in 1804, when the accession of Napoleon Bonaparte to the Imperial title was announced, he hesitated to acknowledge it, and did not, in fact, do so until after the brilliant campaign of the following year, when the recognition was accompanied by presents of unusual richness. In 1806 the Sultan was incited by the French to acts of hostility against the Russians, and proceeded so far as to dismiss the Princes Ipsilanti and Morousi, who were protégés of the latter. He hesitated, however, to declare war.

Shortly afterwards England sent an expedition, under Admiral Duckworth, with the intention of compelling the Porte to join in the league against the French; but this expedition was unsuccessful, and retired from the Dardanelles, assailed by a running fire from the batteries, and the execrations of the populace. The result of this attempt to coerce the Sultan in his foreign policy, followed by an abortive attack upon Egypt, was to drive the former to declare war against England, at the same time entering into an alliance with France.

The close of the reign of Selim III., which quickly followed upon the last-named event, was attended with circumstances of horrible atrocity. The Janissaries, breaking out into open revolt against the new military system, and other reforms which this enlightened sovereign had attempted to introduce, surrounded the Seraglio, and cruelly massacred the whole of the Ministers who had taken part in promoting them, as well as the men belonging to the *Nizam-djedid*—the name of the new military corps. This butchery continued during two whole days, and at length the Sultan was induced to consent to the disbanding of what remained of the *Nizam-djedid*. But even this did not satisfy the rebels; the unhappy Selim was deposed and imprisoned by his cousin, Mustapha, who succeeded to the throne. The reign of the latter, however, was but a short and stormy one—barely a twelvemonth in duration. A new revolt being made in favour of the deposed Selim, Mustapha caused him to be strangled in the room where he was confined in the Seraglio; and in a few hours afterwards, being himself deposed, he found himself a prisoner in the very same apartment (July 20th, 1808), his brother, Mahoud II., succeeding to the throne.

MAHMOUD THE SECOND.

Having thus briefly sketched the progress of events from the latter part of the seventeenth down to the commencement of the nineteenth century, and incidentally referred to the causes of the evils internal and external which so long have threatened the integrity of the Ottoman Empire, we shall treat in more detail of the occurrences and policy which marked the long reign of Mahmoud II., the brother of Mustapha, and father of the present Sultan; one of the most remarkable and important in the whole history of this state.

The accession of the new monarch, as had hitherto been but too common on similar occasions in this distracted land, was marked with numerous executions of the partisans in the recent disturbances. Bairakdar-Mustapha-Pacha, who had been the staunch supporter of Selim, and had been the means of inducing Mahmoud II. to the throne, had for a time all the power in his hands, and used it mercilessly. He was a zealous supporter of the reforms attempted to be introduced by the former unhappy monarch, and now about to be resolutely carried out by his successor, who in youth had imbibed his cousin's enlightened ideas. But this proud minister soon aroused the animosity of the Janissaries to a pitch which he was unable to withstand. His house being surrounded at night, and set fire to by his implacable foes—all means of egress debarred to him—he retired to a lofty tower on the premises, accompanied by one of his wives and a faithful eunuch, and there they perished miserably of suffocation. Horrible massacres occurred contemporaneously with this fearful tragedy; and in the end the Janissaries were triumphant, and the leaders of the hated faction exiled. In order to avert future occasion for disturbances of a like kind, and to ensure his possession of the throne, Mahmoud, after some hesitation, yielded to the clamours of the populace, and gave the order for putting to death his brother Mustapha, whose fate excited little sympathy even amongst his own partisans. Sultan Mahmoud, being now the sole representative of the race of Othman, had nothing to fear from the Janissaries, or from the intrigues of traitors; and he immediately set about measures for healing the miseries under which his country had so long groaned. To the brilliant qualities of Selim, however, he added great firmness of character, combined with remarkable wariness, by which he succeeded always in concealing his purpose until the moment came for putting it successfully in execution.

But the state of his foreign relations first engaged his attention. He attempted negotiations for peace with Russia; which, however, were for a long time frustrated by intrigue. In regard to England he was more successful; a treaty of peace was signed with that power 5th January, 1809, in spite of the endeavours of France and Russia to prevent it. The latter circumstance probably hastened the renewal of hostilities on the part of Russia, who commenced the campaign by taking the fortress of Ibrail, and defeating an Ottoman corps near Silistria. On the other hand, the troops of the Porte obtained some advantages over the Servians, who had raised the standard of revolt; and Suliman Pacha, the Governor of Bagdad, who had refused to furnish his contingent of money for the support of the army, and who was, moreover, suspected of being allied with the Wahabees, was declared a rebel, and put to death by the pignard, in spite of the earnest exertions of the English Ambassador to the contrary.

Meantime, in Egypt, a sanguinary scene took place, which foreshadowed an event somewhat similar in its character and consequences to be enacted some time later in European Turkey—namely, the massacre of the ancient military corps of the Mamelukes. This body had frequently made itself troublesome to the government, by whom it was always looked upon with more or less suspicion. Mehemet Ali Pacha resolved to free himself from them, and by an act of treachery (early in 1811), after inviting them to Alexandria to make arrangements for a war against the Wahabees, caused them all to be slaughtered; those who hesitated to obey the summons being despatched by the governors of the various provinces in which they happened to be. The Sultan approved of this cruel step, and probably had already made up his mind to imitate it in regard to his own troublesome militia, the Janissaries.

At length, the declaration of war by Napoleon against Russia, induced the latter power to desire peace with Turkey; and on the 28th May, 1812, the treaty of Bucharest was signed, which again advanced the Russian frontier at the expense of the territory of the Porte: the Pruth was henceforth to be the boundary of the former empire in the East, whilst to the south she was to have the mouths of the Danube, with part of Moldavia and Bessarabia. The Servians, under Czerni-George, a chief equally renowned for his courage and his cruelty, were still in revolt against the Sultan, who, taking advantage of the comparative leisure afforded him by the peace concluded with his ancient enemy to the north, and some signal successes obtained over the Wahabees in Upper Egypt, resolved upon reducing his rebellious subjects to obedience. Belgrade, and other principal towns, were speedily taken, and the Servian army put to flight. Czerni-George took refuge in Russia, where the Emperor Alexander conferred upon him the rank of general, and the order of Saint Anne. Some years afterwards, venturing to return incognito into Servia, doubtless with the view of organizing some new revolt, he was discovered and put to death.

THE GREEK REVOLUTION.

On the restoration of the Bourbons, in 1814-15, Mahmoud, who had all along resisted the advances of Napoleon Bonaparte towards an alliance, hastened to offer his congratulations to the legitimate dynasty. The expedition under Lord Exmouth against the Algerines occasioned some little anxiety to the Porte, who, however, upon being informed of

the merits of the case, refused to protect his vassal against a well-merited chastisement. In 1819 the Porte recognised the independence of the Ionian Islands under the protectorate of England, receiving in exchange Parga, which was delivered over to the government of Ali Pacha of Yanina. The Parganites, however, dreading the rule of the terrible Ali, almost to a soul abandoned their homes, and took refuge in the islands of Corfu and Paxo. Ali, shortly afterwards throwing off the mask, declared himself independent, and prepared to resist the arms of the Porte,* at the same time inducing the Greeks, who had long groaned under the yoke of the Turks, to revolt. It was in March, 1821, that the proclamations of Alexander Ipsilanti, son of a famous Hospodar, of Moldavia, acting in conjunction with Prince Michel Suzzo, appeared, calling upon the Hellenic population to fight for their liberties, and promising them the support of the Emperor of Russia; and in a few weeks the insurrection broke out simultaneously in various parts, from Wallachia to the Morea.

It is not our purpose now to go into the particulars of the protracted war which ensued between the Greeks and the Turks, and which for eight years engaged the almost undivided attention of Europe, and enlisted the sympathies and active co-operation of some of the most distinguished men of the age. We willingly abstain from withdrawing the curtain from the terrible incidents which marked almost every step of that fierce struggle, content to consider them as things entirely of the past, now that the cause in which they were enacted has been happily settled in the acknowledgment of the independence of the Greek nation, under the protectorate of the three allied powers—England, France, and Russia (Sept. 1829). The struggle itself, however, was attended by two events, directly attributable to it, too important in their consequences to the fortunes and policy of the Ottoman empire to be passed over unnoticed: namely, to the massacre of the Janissaries by order of the Sultan (June, 1826), and the destruction of the Turko-Egyptian fleet at Navarino (Sept. 1827).

We shall treat of the latter event first, and slightly, because it was single in its conduct, and because men's minds are almost unanimous as to the light in which they view the policy, or fatuity, which led to it. It is but too true that, in our generous enthusiasm on behalf of a people of historic fame, struggling for redemption from the chains of an heretic oppressor, we were on that occasion led to commit an unnecessary—not to say ruthless—act against an essential arm of a power in all general matters in amity with us, and whose integrity as an empire we had the strongest reasons to wish to see maintained. This was so strongly felt at the time of the occurrence, that even in the midst of the empty and delusive triumphs which attended a so-called victory, that victory was significantly spoken of in the highest quarters as an "untoward event."

The particulars of this event are briefly as follows:—In September, 1827, in pursuance of a treaty signed in the July preceding between the three powers for settling the affairs of Greece, the combined fleets of England (under Admiral Codrington) and France (under Admiral de Rigny) appeared before Navarino, where the Turko-Egyptian fleet was at anchor, and informed Ibrahim Pacha that they had orders to prevent the sailing of the latter to take part in the operations against the Greeks. A provisional convention was thereupon concluded, by which the Egyptian commander pledged his honour not to attempt to sail until he had communicated with the Sultan, his master, and received his instructions. Satisfied with this assurance, the English and French fleets quitted their position with a view of procuring provisions—the English at Zante, the French at Milo; but they had hardly got out of sight, when two divisions of the Egyptian fleet were perceived emerging from the port. Being informed of this proceeding, the two Admirals returned under press of canvas, and were immediately joined by the Russian fleet under Vice-Admiral de Heyden. Then it was that the blunder was committed; which we, have never ceased to regret; and the consequences of which, to this day, Turkey, assisted by English and American talent, has been labouring to repair. Instead of continuing to blockade the port of Navarino from the outside, which the combined fleet were quite in sufficient force to do, and which was all that was required to be done in aid of the purposes of the treaty of July—since it was not a war of aggression or retaliation that we were engaged in, but simply a measure of inducement or coercion towards a certain line of policy—instead of acting with the moderation befitting the occasion, it was decided that the combined fleet should take up a position within the harbour of Navarino, "in order," to use the words of a contemporary historian, "to renew to Ibrahim Pacha the propositions which had been already made to him." The result is well known: the combined fleets, led by Admiral Codrington, entered the harbour, and being resisted by the Mussulman fleet consisting of upwards of sixty sail, utterly destroyed the latter, with the exception of about twenty brigs and corvettes, which were abandoned by their respective crews.

MASSACRE OF THE JANISSARIES, 1826.

It was after the dearly-bought capture of Missolonghi (April 22, 1826), while yet the heads and ears of its conquered defenders were being paraded through the streets of Constantinople amidst the frenzied delight of the whole populace, that Sultan Mahmoud warned by the terrible resistance which had been offered by the Greeks, could not conceal from himself the superiority of their disciplined valour over the brute force of his own troops. He resolved at once to put into execution a plan which he had long cherished, and which he had imbibed from the counsels of his unfortunate cousin Selim, to remedy this inherent evil in his state—the secret of so many disasters, and, at the same time, to rid himself of a force which, next to useless in the field, was a constant source of terror at home—he resolved upon nothing less than a complete alteration of the military system, and the adoption in his army, and more especially amongst the Janissaries, of the European school of tactics and discipline. After consulting the highest functionaries of the state, and securing the concurrence of the principal officers of the Janissaries, he convoked a general assembly of the Muftis. Here the Grand Vizier pronounced a discourse in which he deplored the state of insubordination, moral weakness, and ignorance into which the Janissaries had fallen; and called for the counsels of those assembled towards the amelioration of an evil which threatened the very ruin of the Empire of Othman. In reply, the opinion was unanimous as to the necessity for reform; and the chiefs of the Janissaries who were present were prominent in enforcing the urgency of the case. The Secretary of the Grand Vizier then read an ordonnance, which had been previously prepared, for the forming of a corps of regular *chindjis* (active soldiers) to be drawn from fifty-one *ortous* of Janissaries, and for their military organisation and instruction. This document, which was signed by all present, was afterwards read to the officers and non-commissioned officers of the Janissaries, who approved of it, and affixed their seals to it. The formation of the new corps was immediately set about; and they commenced their training in the Et-Meidani, in front of the barracks of the Janissaries. Much jealousy, however, was excited by these movements; and many of the chiefs who had signed the decree of which they were the result, opposed them in secret, and concerted for the restoration of the old state of things. On the night of the

* This extraordinary man was eventually defeated and put to death, February 5, 1822.

15th of June the conspirators repaired to the Et-Meidani, where they sought for the Aga of the Janissaries; but, as he was absent, broke his windows, and set fire to his hotel. Emissaries were then sent to the windows, and set fire to his hotel. Emissaries were then sent to the windows, and set fire to his hotel. Emissaries were then sent to the windows, and set fire to his hotel.

Next morning the non-commissioned officers of the infatuated corps were sent out in all directions, but particularly to the neighbourhood of the Seven Towers, beating up for recruits and accomplices from amongst the veriest dregs of the city. With these reinforcements they sallied forth, pillaged the palace of the Grand Vizier (who happened, fortunately for his neck, to be absent); and then spread over the town, uttering threats of death against the Ulemas and the Ministers.

Meantime the Grand Vizier hastened to the Sultan, and apprized him of the danger which threatened the capital and the state. The well-disposed troops were immediately concentrated within the Seraglio, and a messenger was sent to the mutineers to inquire what were their demands and their intentions. They replied by demanding (as they had often heretofore done, and with too fatal success) the heads of those who had counselled the obnoxious measures of which they complained. This demand was formally rejected, and the insurgents were duly warned that force would be used to reduce them to order and submission. Immediately upon the position of affairs being known, whole crowds of the better and more influential sort, including ulemas, doctors, professors, students, marines, engineers and officers of the artillery, repaired to the Seraglio, bringing cannon and other arms—who rallied around the Grand Vizier, and awaited impatiently the arrival of the Sultan. His Highness shortly after came amongst them, from the Palace of Bechik-Tak, where he happened to be residing, having hastily thrown himself into his private caïque (used only when he travelled incognito), upon hearing of the threatened disturbance. On arriving at the Seraglio, he addressed the loyal subjects whom he found surrounding him, and who replied by swearing aloud to conquer or die in his defence. They then called upon his Highness to bring forth the Sacred Standard of the Prophet—displayed only on the most momentous occasions; which having done, the Sultan was with difficulty dissuaded from marching with it at the head of his defenders. Public criers and the officers of the tribunals then hurried forth through the streets, summoning all good Mussulmans to the defence of their Sovereign, and of the *Sandjak-cherif*. Great were the crowds which answered to this appeal; the population flocked in from all parts, and filled the square in front of the Seraglio, and all the neighbouring parts. The Sultan then caused arms to be distributed amongst them; handed over to the Mufti the "Majestic Cypresses of the Garden of Victory," and the "Green Standard of the Prince of the Prophets," after which he ascended to a small kiosk over the Imperial gate, whence he could view the court of the Palace, and the crowds rushing out to the defence of the Standard of Mahomet.

Whilst these preparations were making, the Grand Vizier, accompanied by the Muftis, the ulemas, doctors, and others, had established his head-quarters in the mosque of Sultan Achmet, near the Hippodrome. Thence he sent out a small party to meet the mutineers; and then the vast assembly joined in prayer, repeating the first chapter of the Koran; their heads all bent to the ground. This act of devotion over, an humble appeal for mercy was made by the *Kiahia-teri* (vice-intendant of the Janissaries), and some other officers of that corps, on behalf their misguided comrades;—but in vain. The order to march was given, and the whole armed multitude set forth shouting aloud *Allah ekbar!* (God is above all.)

The mutineers were disconcerted at the appearance of the *Sandjak-cherif*, and strove vainly to prevent the people from assembling around that trophy, so revered by all true Mussulmans. Seeing the hopelessness of all appeals, except one to arms, they then proceeded to the Et-Meidani, of which they barricaded all the approaches with huge stones. This place was speedily surrounded, on all sides, by the troops of the Sultan. Before allowing them to attack, however, Ibrahim-Aga made repeated attempts to induce the Janissaries to return to their duty, promising them pardon if they did so; but these appeals were only received with shouts of derision and execration. The troops were then ordered to fire; and a ball shortly afterwards breaking the hinge of one of the doors, the besieging party forced their way into the place. The insurgents now only thought of seeking safety in flight; but the barracks, and the butchers' sheds which surrounded the Et-Meidani, were set on fire by the assailants, and as they burned consumed thousands of the unfortunate mutineers; grape-shot being employed to secure the destruction of those who were spared by the flames. Such few of the Janissaries who had escaped from this horrible scene of carnage, were afterwards captured and thrown into prison, and some of them were put to death. The total number slain is said to be about 6000; and 1500 were afterwards exiled to Asia. Orders for the extermination of all belonging to this body were sent to all the Governors of Provinces; so that their extinction was complete.

The inhabitants of the capital witnessed, not only without a murmur, but with satisfaction, this wholesale destruction of a tyrannical and oppressive corps, who had long been a terror, rather than a protection to them. On the next day the Sultan issued a *hatti-scherif*, formally declaring the abolition of the ancient body, and their reformation in a new form.

A Mussulman historian, who relates at length the events more briefly recorded above, draws a terrible picture of the degraded and infamous character of the Janissaries of modern days, and the enormities which they were in the habit of committing. According to his account, they were no longer a brave and glorious national militia, as of yore, but, as a body, men drawn from the very lowest classes of society—boatmen, porters, and others, who only enrolled themselves in the ranks in order to have an opportunity to gratify without fear of punishment all their evil propensities, and to make free use of the property of others. Some of them took shops near the sea-shore, near the places where the gardeners from the country landed their fruit and vegetables, and there they compelled these unfortunate peasants to give their produce into their hands, selling it at a high price, and returning only a small part of the proceeds, and sometimes none at all; carrying very often their effrontery so far as to demand money in addition, for commission, rent of stores, expenses of weighing, &c. Another class, under pretence of defending them from their comrades, took under their protection the vessels which arrived in the harbour, laden with timber, fire-wood, coals, and other articles of consumption, attaching to the prow the distinctive badge of their *ortou*, or regiment; and then, pretending to a sort of partnership with the owners of the cargo, often demanded the lion's share of it. This right of protection, which was much coveted, often led to sanguinary struggles between various *ortous*, to the disturbance of the public peace. Sometimes Janissaries, who happened to belong to such callings as those of bricklayers, stone-hewers, carpenters, &c., would take forcible possession of a house in course of building, driving away the workmen employed upon it, and then complete it after their own notions. Finally, to complete the picture of their wickedness, instead of watching over the safety of the inhabitants, the Janissaries would themselves set fire to houses, and profiting by the alarm which ensued, would pillage the place, besides indulging in atrocious excesses.

Warm and hearty were the thanks and congratulations with which Sultan Mahmoud was welcomed from all quarters, high and low, for thus accomplishing a victory over the enemies of order, a victory denied to his ancestors. In order to complete this useful work, he ordered the removal from the capital of all persons without ostensible employ, or means of subsistence;—and, in accordance with this order, upwards of twenty thousand of the vagabond class were sent into the provinces.

It has been questioned whether, although the destruction of the Janissaries was undoubtedly a boon in one sense, and more particularly as regarded the social relations of the community, it was a politic step as regarded the integrity of the Imperial power, and its external relations. Although, in the end, there can hardly be a doubt of the infinite superiority of a regular and a well-trained force over a lawless and undisciplined body, there can be no doubt that in the interval, whilst the new system was yet in its infancy, the Porte was at a considerable disadvantage when contending with the experienced armies of other states; and the multiplied reverses which Turkey experienced in the course of the very war then in progress, offered a signal evidence of the past.

WAR WITH RUSSIA—1828-9.

Immediately upon the arrival of the news of the affair of Navarino reaching Constantinople, the Ambassadors of England and France endeavoured to persuade the Sultan to acknowledge the independence of the Greeks, but all in vain;—on the contrary, he was only the more exasperated against them and the whole Christian race; whom, in a proclamation addressed to his subjects, he denounced as meditating the entire overthrow of Islamism and the destruction of the Ottoman nation. A general levy of arms was called for, to carry on a war at once national and religious, and more particularly directed against the Russians. The latter wished no better excuse to prosecute, with renewed eagerness, their cherished policy of extending their dominion over the Turkish empire. In May, 1828, the Grand Duke Michael invested Ibrail, which he took on the 11th June, after a vigorous resistance. In the course of the same month General Roudzewitch crossed the Danube at Ishaktsche, which was soon obliged to capitulate. Toutscha, Matchin, Hirsova, and Kustendji, in succession opened their gates. Meanwhile, Admiral Greig and Prince Mentschikoff defeated the Turks near Anapa; which town they took on the 11th June. On the 11th July the Cossacks entered Bazardjik, which had been deserted by its garrison without firing a shot.

The Divan at Constantinople were much taken aback by these reverses; and counsels were equally divided, whether to continue the war, or to treat with the Russians. The Sultan closed the discussion by exclaiming, "When the bride is removed from the horse, he will soon run himself out of wind." This decided the question, and no thoughts of peace remained amongst the advisers of the Porte. The Grand Vizier, Mahomed Selim Pacha, prepared himself to proceed to the seat of war; and the Sultan announced his intention to join the army himself, with the sacred standard, and not to return to Constantinople till the war was brought to a close. Accordingly, on the 15th of September his Highness repaired to the camp of the reserved forces at Ramich-Ichifis in splendid state, and surrounded by an imposing military force.

The Russians, however, still continued their course, achieving success upon success. On the 20th of July they had advanced to Schumla; whilst on the Danube, Silistria, Roustchouk, and Girugova were invested, and Lesser Wallachia occupied; and on the Black Sea, Varna was besieged. After some little reverses—occasioned partly by want of provisions, partly by disease in the Russian ranks, and partly by some successes on the part of the Turkish forces—Yousouf Pacha, the Commander of Varna, basely surrendered that important post, on the 10th October, on the eve of a meditated assault.

Astounded, but not subdued, by the intelligence of this serious loss, the Sultan ordered new levies, and sent 20,000 men to the defence of the Balkan; and, bad weather setting in, the Russians raised the sieges of Schumla and Silistria, and repassed the Danube, leaving behind them an immense quantity of munitions of war. During this campaign, the arms of Russia were also successful in Asia, taking successively Kars, Poti, Akhaltzikhe, Baiezd, Diadin, and Toprak-Kale.

In February, 1829, the Russians, under General Diebitch, renewed the war, and commenced the campaign by taking Sizeboli, an important military post; Silistria was again besieged; the operations against which were, however, interrupted by some attacks from the Turkish troops, which, on the 11th of June, sustained a total defeat in the pass of Kulewtscha. Proposals of peace were then made, but rejected. On the 1st of July, after an explosion of a mine, which effected a breach in the walls, Silistria surrendered. Diebitch, having thus obtained the command of a second position (Varna being one) which opened the way to the Balkan, resolved upon taking advantage of it; and whilst the Turks, under the Grand Vizier, concentrated their forces on Schumla, expecting that place to be attacked, the Russians pressed forward, crossing the Balkan in three different directions—under Generals Rudiger, de Pahlen, and Roth. The first-named took Aidos and Karnabat by assault, whilst the last successively obtained possession of Misivria, Anchiola, and Bourgas. Diebitch then issued a proclamation to the inhabitants, warning them not to leave their homes, and promising them protection of life and property, and the free exercise of their religion, upon condition of their laying down their arms. This proclamation had some effect in reassuring the population of the invaded provinces.

On the 11th August, Slivno was taken by assault; and a week afterwards the Russians arrived under the walls of Adrianople; when such was the consternation of the inhabitants, and the weakness of the military provision, that the gates were thrown open, and the victorious army welcomed with demonstrations of friendship—more as allies than conquerors. Advanced troops were then sent out to Keurk-Kiliga Loule-Bourgas, and Enos, with a view of opening a communication with Vice-Admiral Heyden, who commanded a fleet destined for the blockade of the Dardanelles. In the meantime Admiral Greig, with his fleet in the Black Sea, took possession of Midia, and advanced as far as Kara-Bournow, a place not thirty miles from the mouth of the Bosphorus. Finally, it remains to be stated that, concurrently with these conquests in European Turkey, the Russians, under General Paskewitch, took possession of Ezroum and Baibourd, and obtained a victory over the Pacha of Trebizond, in the Giaour-Daghy.

A casual survey of the map will show the terrible importance of these conquests, and the peril in which the very integrity of the Ottoman Empire was placed, supposing the conquerors to have been able to maintain their position. It must be remarked, also, that Diebitch, in leaving Schumla in his rear, was, according to the general principles of strategy, guilty of an act of rashness—not to say imprudence—which nothing but a strong conviction of the existence of peculiar circumstances warranting an exceptional policy, could justify. In truth, if the Ottoman arms had been of adequate force, and properly directed it would have been no very difficult matter at this juncture to have cut off the retreat of their enemies, if not to have assumed the offensive in their rear, and to have utterly annihilated

them—either by failure of their resources, or by actual force of arms. And if this fate was averted from the Russian eagle, there can be no question that Diebitch was well aware of his critical position, and gladly availed himself of the offers of peace which were now tendered with the hearty assent of the Sultan himself.

TREATY OF ADRIANOPLE.

By the treaty of Adrianople, which soon followed (September 14th 1829). Russia restored to the Porte the Principalities of Moldavia and Wallachia, and all her other conquests in Europe, the Pruth again becoming the boundary of the two empires. The sovereignty of the Sultan in Moldavia, Wallachia, and Servia, was reduced to the right of investiture of their Hospodars, accompanied by a small tribute, and Russia "guaranteed their prosperity;" words which have been understood to constitute a sort of protectorate in that Power. The Bosphorus and the Dardanelles were opened to the commerce of all nations. In Asia the Czar restored the greater part of the territory which he had conquered; reserving, however, Anapa, Pati, Akhaltzikhe, Atzkour, and Akhalkali, as a compensation for the expenses of the war. The Porte, moreover, undertook to pay to the Czar an indemnity of ten millions of Dutch ducats, and a million and a half more for losses experienced by Russian subjects since the year 1806.

With respect to Greece, the Porte gave his adhesion to the treaty of London of July, 1827, and the protocol of March, 1829; though the limits of the enfranchised territory were for the present left undecided.

A separate treaty between the Porte and Russia was annexed to the above, relative to the affairs of Moldavia and Wallachia. By this treaty the Hospodars, on being elected, were to hold office for life, and not for seven years, as heretofore, and subject only to removal by abdication, or on account of misconduct—proof thereof being established to the satisfaction of the two contracting powers.

The independence of Servia was not practically effected till after a further struggle; but at length, in May, 1834, the Porte, finding all measures of coercion unavailing, and having, besides, enough on its hands in other quarters, yielded all the concessions required—recognising Prince Milosch as Hospodar, and exempting the principality from all imposts, excepting an annual tribute of 52,000 ducats.

In 1830, the territories of the Porte were further abridged by the capture of Algiers by the French. The disagreements which led to this event it is not now necessary to enter upon at any length. Suffice it to state that the Porte, on hearing of the misunderstanding existing between the French Government and Hussein Pacha, deputed the Capitan Pacha, Tahir, to the latter, with instructions to urge him to make proper satisfaction. Upon arriving before Algiers, however, he found the French fleet already there, and he was not permitted to land. He then made his way to Toulon, where he was kept several days in quarantine; and, in the meantime, Algiers had fallen. The occupation by the French was, in the first instance, declared to be only intended to be continued temporarily, as a guarantee for the satisfaction of demands already preferred; but this announcement, diplomatically made to the courts of Europe, has not been acted upon.

TROUBLED CLOSE OF MAHMOUD'S REIGN.

Meantime, other troubles of a more serious kind occurred to agitate the counsels of the Porte. The treasury, already deeply drawn upon was exhausted by the payment of a portion only of the indemnity agreed to be given to Russia for the expenses of the late war; and the Pacha of Egypt was pressed for eighteen months' arrears of his stipulated contribution to the sovereign state, and was at the same time called upon to give an account of his stewardship. Mehemet Ali, however, who had some time meditated throwing off his allegiance, declined obedience to these behests, under the pretence that the expenses which he had incurred in the recent war against Russia were fully equal to the amount of tribute demanded of him. This reply confirmed the apprehensions which he already entertained of the designs of his ambitious and powerful vassal. A series of successes under Ibrahim Pacha, son of Mehemet Ali, ended in the conquest of the whole of Syria; and negotiations for peace were opened upon the terms of ceding to the Viceroy of Egypt the four Pashalics of Syria and the district of Adana; the latter giving it to be understood that he wished to be recognised in a position somewhat analogous to that long occupied by the Dey of Algiers, which was one, all but in terms, of complete independence.

In the midst of these unpalatable discussions, Russia again came forward to mix herself up in the affairs of a neighbour, whose territories she seemed determined never to leave, for long, out of her sight. General Mouravieff arrived at Constantinople to offer the aid of Russian troops, and also announcing that he was charged to proceed to Alexandria in order to urge the Pacha to submission. The negotiations towards a peace were then abruptly suspended; the war proceeded with vigour and continued success on the part of the Egyptians; and on April 3rd, 1833, the promised Russian troops arrived, and were camped upon the Asiatic shore of the Bosphorus, opposite Therapia and Buyukdere. This proceeding was warmly protested against by the British and French Governments, but in vain; and although, eventually, the Russian legions were never brought into action, Russian diplomacy was employed to obtain the signature of a treaty of offensive and defensive alliance between the Czar and the Porte, which, when its provisions came to be known, justly excited the liveliest apprehensions on the part of the two Western powers. The treaty of Unkiar-Skelessi (such is the name of the locality above indicated, where were stationed the Russian troops) was signed 8th July, 1833, and after reciting "the sincere desire of the Emperor of Russia to maintain the entire independence of the Porte," covenanted mutually for the furnishing of armed assistance both by sea and land, when required by either party of the other. But "an additional and secret article signed on the same day," stated that the Emperor of Russia gave up the right to demand such armed aid of the Porte; the latter, in lieu of such liability, undertaking to close the Dardanelles against ships of war of all other nations, in the case of Russia being at war. The practical effect of this treaty would be, to give Russia the command of Constantinople, and of all European Turkey, whenever she chose to declare herself at war. When this monstrous document came to be known, two months afterwards, it was formally protested against by the Courts of England and France, the Minister of the former declaring that, in the case of its ever being called into operation, it would be deemed and considered by the British Government as if it had not been made; to which Count Nesselrode, the Russian Foreign Minister, replied that, in the case so supposed, he should look upon the communication of the British Minister as if it had never been written.

The Russian Government, having achieved this stroke of policy, withdrew their troops two days afterwards—namely, on the 10th July; leaving the Porte not much the better for their disinterested sympathy.*

* This treaty was stipulated to last for eight years; with a suggestion of an intention to renew it in perpetuity. It was not renewed; and its principle was reversed by the treaty of 1841, which declared that the Dardanelles should be closed against vessels of war of all countries, except when the Porte should be at war.



THE TURKISH FLEET AT ANCHOR IN THE BOSPHORUS.—SKETCHED FROM A HILL NEAR BUYUKDERE.—THE BLACK SEA IN THE DISTANCE.

Meantime, Mehemet Ali had been induced to withdraw his forces from Asia Minor (June, 1833), and a temporary calm was secured. But still, notwithstanding the indefatigable exertions of the Ministers of the Western Powers, the Egyptian question was not settled. Armaments were kept up both in Turkey and Egypt; and the Porte, in particular, commenced the construction of a formidable fleet, destined, it was apprehended to coerce his rebellious vassal. At length Mehemet Ali (who had gradually increased his pretensions upon every occasion of treaty) threw off his allegiance altogether, by a note addressed (June, 1838) to the Consuls of England, France, Austria, and Prussia at Cairo, in which he declared that he would, henceforth, not pay any tribute whatever to the Porte, and that he considered himself the independent Sovereign of Egypt, Arabia, and Syria. It was not, however, till the following year that the renewal of hostilities, so long threatened, actually took place; the initiative being taken by the Ottoman Government, but with signal ill-success. In June, the troops of Ibrahim Pacha, which had hitherto maintained a defensive attitude, attacked and completely routed the Ottoman forces at Nezib. The news of this defeat arrived at Constantinople on the 8th of

July; but Sultan Mahmoud was spared the pain of hearing it; a week previously he had ceased to breathe, having died suddenly in the night of an internal disease, the symptoms of which he had concealed from his physicians, lest they would make it a ground for restricting his personal attention to affairs of state.

The disaster of Nezib was, a few days afterwards, followed up by an extraordinary act of treason on the part of the Capitan Pacha, who in command of the fleet, which the late Sultan had been at such cost and pains to collect, instead of using it against the enemy as he had been instructed, actually sailed into the port of Alexandria (14th July), and placed the ships at the disposal of Mehemet Ali. The latter sent immediately to Constantinople, to declare that he would not give up the fleet, which had so fallen into his hands, until he was acknowledged as hereditary sovereign of the states which he ruled. This event, however, belongs more properly to the reign of the present Sultan, Abdul-Medjid; before proceeding to treat of which, we propose to make some observations upon the character and domestic policy of the deceased monarch.



CASTLE OF THE SEVEN TOWERS, CONSTANTINOPLE.

MAHMOUD.—HIS REFORMS.

Mahmoud II. was a reformer, worthy to be classed at least upon an equal footing with Peter the Great, who, by a little more than a century his predecessor, endeavoured to assimilate his rude subjects with the civilised nations of Western Europe, and to consolidate the Imperial power in the place of rival intestine factions. But the Turkish Monarch had a more difficult task to perform than the Russian—he had to contend against religious fanaticism, which rendered it repugnant to his subjects in any way to imitate or associate with the peoples of the rest of Europe. It has been suggested by some writers, that if he had proceeded more gradually, and in a conciliatory manner, in his reforms, he might perhaps have been more successful with them. But this is much to be doubted. There is a certain point of fanaticism and moral degradation, where the sagest and most persuasive arguments are utterly unavailing, where coercion is absolutely necessary as a preliminary to persuasion. Mahmoud has been charged with unnecessary cruelty. Undoubtedly, his reign was one of the most bloodstained in history; but we do not think he took pleasure in acts of cruelty, or adopted a single measure

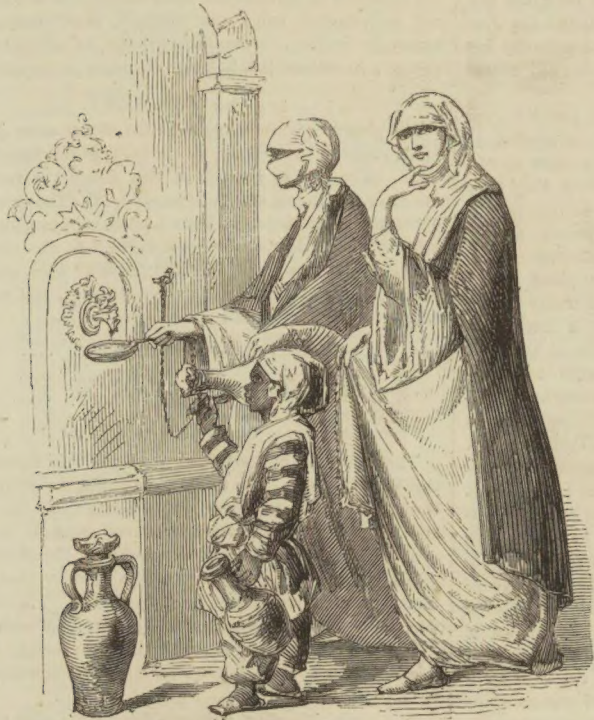
of severity which he did not consider to be essential to the attainment of that order of things which would ensure peace for the future. And certainly it is a fact, which we remark with satisfaction, that when he died he left an inheritance to his son which, during fifteen years since elapsed, it has been possible to govern almost without recourse to the sword. Not only have there been no revolutions during this comparatively happy period, but capital penalties have been virtually abolished. It now remains to mention some of the principal measures of reform adopted or attempted by the remarkable man of whose reign we have just been treating.

The substitution of a regular army, under proper discipline, for the undisciplined and turbulent Janissaries, has been already spoken of at length. It was upon the occasion of the fall of Sizeboli, that Sultan Mahmoud determined upon a still further reform of his military forces, in accordance with European habits, and issued a hatti-sheriff, enjoining all Mussulmans in a condition to carry arms to discontinue the use of the loose robes, turbans, &c., constituting the ancient Ottoman costume, and to adopt Cossack trousers, and the red cap, or fez. This change caused a great deal of discontent; but it was not the only approach

which Mahmoud made to European usages: he endeavoured to carry the influence of modern civilisation into the circles of domestic life. He gave fêtes and concerts, after the manner of the Franks.* He also established the passport system, and that of a quarantine, which hitherto had been unknown in Turkey.

In 1836 Mahmoud was bold enough to go in the teeth of one of the most stringent laws of the Prophet, and to order his portrait to be set up in all the barracks, requiring that it should be treated with the same marks of respect as his own sacred person. The ulemas protested loudly against this act of impiety, and it was not until several of the malcontents had been consigned to the Bosphorus that they were reduced to submission. The outcry against the attempt to stamp the effigy of the Sultan on the coinage, which was made in the next year, was so great, and threatened such serious consequences, that the hateful coinage was withdrawn, and even the Imperial portraits were removed from the barracks.

Great, also, was the scandal excited amongst the faithful Mussulmans, when the Sultanas were brought forth, handsomely attired, and riding in magnificent carriages, drawn by richly-caparisoned oxen, to assist at the ceremony of opening the new bridge between Constanti-



GROUP AT A FOUNTAIN, CONSTANTINOPLE.

nople and Galata; and greater still their horror when he returned from an excursion to inspect some new barracks and a new mosque at Nicomedia, in an Austrian steam-boat. Never before had the Padishah degraded himself by entrusting his sacred person to a vessel belonging to a Giaour.

But it was not only in trifling incidents that Mahmoud endeavoured to show his respect for the civilising example of the Western States and to instil their principles into his own subjects. He established a newspaper press, both in the Turkish language and in French. He contributed out of the Imperial chest funds for the maintenance and education of a certain number of youths in Paris and London; and, with the aid of four German doctors, he founded a School of Medicine, with courses of instruction and examinations, conducted upon the European system. He also, towards the end of his reign, appointed a commission to inquire into the means proper to be adopted for the encouragement and improvement of commerce, industry, and agriculture. Finally, convinced that the Koran, which hitherto had been the only guide of the conduct of men, and of jurisprudence throughout the Ottoman Empire, was insufficient to meet all the requirements of social

* In 1838, an Italian obtained permission to build a theatre, or opera-house, at Pera, and it was remarked that a great proportion of the shares were taken by Mussulmans.



A STREET IN CONSTANTINOPLE.

government, he ordered the preparation of a more complete code of laws, in harmony with modern habits and institutions. The insolent and stupid disdain with which it had hitherto been the habit to treat Christian nations, was given up in this reign; and diplomatic relations established and maintained upon the usual footing with the great powers of Europe. Crippled in his internal resources by the defection of several of his Pachas, and the loss of much of his territory, this Monarch wisely sought to improve his position, and the wealth of his subjects, by forming commercial treaties with England, France, the United States, and other large industrial communities. By that of 1838, with the first-named country, complete liberty of trade was

conferred on British subjects, whether in native or foreign products upon an equal footing with the most favoured Ottoman subjects; many obnoxious internal dues were compounded in their favour, and monopolies of agricultural produce abolished.

Finally, Mahmoud was as tolerant of the religious feelings as of the commercial rights of Christians, and sought to impress that feeling upon his subjects. When, in 1837, he made a *tournee* through some of the provinces of his empire, after inspecting the troops, and rewarding their officers, he held himself accessible to all his subjects, without distinction of rank or race; he informed himself of their condition, and listened with attention to their complaints. Moreover



GROUP OF REDIFS, OR TURKISH MILITARY RESERVE.

in every place he visited, he caused to be read to the spiritual and temporal authorities, a firman, the substance of which was to the effect that his sole desire was to see tranquillity re-established throughout his empire, and the most complete harmony subsisting between all classes of his subjects without distinction of origin or religion; and then called upon all authorities to co-operate in the maintenance of public order—the true foundation of the happiness of nations.

ACCESSION OF ABDUL-MEDJID.

Abdul-Medjid was but sixteen years of age when he succeeded to the throne. The first act of his reign was one which worthily followed up the enlightened policy dictated by his father. On the 3rd November, 1839, a solemn ceremonial was held in the gardens of the Imperial Palace of Culhane. Numerous tents were there erected; and there from eight o'clock in the morning a dense crowd assembled, anxious to hear read the hatt-i-sherif, or constitution, which the young Monarch, with the advice of his Ministers, freely gave to his subjects. At this interesting ceremony, all the dignitaries of State, and the Ministers of the European powers, were present, as well as many other distinguished foreigners, amongst whom was the Prince de Joinville, who happened to be at Constantinople at the time.

This document, which was read in a loud voice by Redschid Pacha, commenced by setting forth very candidly, that within the last hundred and fifty years the Ottoman Empire had declined in power, that "its former strength and prosperity were changed for weakness and poverty," and it attributed this disastrous state of things to the want of a due observance of the sacred laws of the Koran. Reference was then made to the fertility of the soil, and other natural gifts, and "the aptitude and intelligence of the people," which it was confidently asserted would, with the adoption of proper measures, restore the national greatness. The institutions which were required, and which the hatt-i-sherif promised should be provided, were of three classes. First, guarantees which should ensure to the subjects of the Ottoman Empire perfect security of life, honour, and property. Secondly, a regular system for the fixing and levying of taxes. Thirdly, a system regulating the levying of troops and the duration of their service. The evils of the existing system of farming the taxes were dwelt upon, and also the injustice and pernicious effects of monopolies, which were to be abolished. Special laws were to be passed, to fix and limit the expense of armaments, both by sea and land; and the period of service was to be limited to five years. A penal code was to be framed, and new laws to be established with the sanction of the Imperial sign-manual, and justice was henceforward to be administered in public tribunals. Property was to be held sacred, even as regarded the innocent heirs of a criminal. These concessions were equally accorded to the subjects of the Porte of whatever religion or sect they might happen to be. The document concluded by declaring:—"May those who do any act contrary to the present institutions be the objects of divine malediction, and be deprived for ever of all happiness!"

This solemn act was affirmed by the Sultan, by oath, in presence of all the ulemas and grandees of the nation. A copy of it was afterwards officially communicated to all the ministers of foreign powers.

In 1845, the Egyptian troops having been driven out of the principal fortresses of Syria, through the vigorous operations of the British fleet (under Commodore Napier), peace was effected between the Porte and Mehemet Ali, the latter being confirmed in the hereditary Pashalic of Egypt.

GENERAL VIEW OF THE PRESENT STATE OF THE OTTOMAN EMPIRE.

THE CIVIL GOVERNMENT.

It is but just to say that Abdul-Medjid and his Ministers have not allowed the hatt-i-sherif of Gulhane to remain a dead letter, at least theoretically speaking. As far as legislation could go to remedy the monstrous abuses that document was intended to meet, the Government have not been idle; but we fear that, practically speaking, all their wise and humane ordinances have been powerless, owing to the incurable viciousness of the executive machinery. We restrict our observations at present to the civil government.

A new penal code was issued in 1840, which presented many admirable features, very much in consonance with the principles of justice prevailing in constitutional countries. Its stated object was "to define the punishments which were in future to be inflicted for offences specified in the code itself, without regard to the rank or condition of the delinquents," and to regulate the manner of administering justice. The power of inflicting the punishment of death—so terribly abused by every petty Pacha and Cadi—was altogether abolished; no capital sentence could be executed in any part of the empire without the sanction of the Sultan. No capital offences could be tried, nor capital sentences executed, except in public.

In 1846, ordinances were issued for regulating the duties and the powers of the various functionaries of the empire, their salaries, &c. These ordinances were classed under three distinct heads: the first relating to matters of general administration—the second, to the officers employed in the revenue department—the third, to the police of the empire: the whole composing a mass of admirable regulations; but which, unfortunately, there is too much reason to believe, have hitherto remained a dead letter.

Pachas went on plundering and persecuting as heretofore; the various branches of revenue continued to be farmed as heretofore, even by Pachas and other public functionaries—very slight and shallow pretences being made to conceal the true nature of these transactions—the poor man continued to be oppressed and robbed of his last para, the fruit of his hard labours; the revenue plundered to the extent of, to speak within bounds, the half of what ought to have gone into it, having been collected in its name. Is it any wonder that, under such circumstances, the governed should remain discontented, and the head of the state powerless to redress their wrongs?

At the same time we really believe that the state would faithfully execute the laws against delinquents, high and low, whenever they fell into its hands. One or two notable cases indeed are on record which justify this remark. In 1841 the ex-Grand-Vizier, Khosrew Pacha, was accused by the supreme council of justice, of corruption and malversation of the public revenue. Being found guilty, he was condemned to banishment, and to reimburse the state—besides being deprived of his titles and dignities; and, it is said, only escaped a more severe sentence on account of the crimes of which he was guilty having been committed anterior to the promulgation of the new penal code. What is the more curious in the matter is, that this culprit was the very man who, in his capacity of Grand Vizier of the Empire, had himself signed that very penal code only three months before his conviction. Another case is that of Hussein Pacha, governor of Konia, who about three years ago being convicted before the supreme council, of having, in a moment of passion, and for some trivial cause, killed a servant of the *mal-murdi* (a district officer), and was condemned for life to the galleys in the very town in which he had resided as governor for many years.

In his passage down the Bosphorus, amongst other objects which attract the stranger's attention, is a fine marble structure, of truly palatial proportions, but in an unfinished state. This palace was commenced some little time back by an eminent public employé—one Dgésairly Oglou—the same who established the late Bank, and who also farmed the Customs. He lived in a very magnificent style—his wife blazing with diamonds; gave splendid parties; and, like all great patrons, lent money freely to his friends—amongst others notably, to Redschid Pacha; in short was, in all respects, a very estimable private and very admirable public character. The only complaint against him was that he never paid any money into the Treasury; was in arrears heaven knows how many thousand million piasters; and one fine day, when Redschid Pacha was turned out of his office of Vizier, Dgésairly Oglou was thrown into prison, where he has remained ever since; his fine marble palace on the Bosphorus, and his wife's diamonds—neither of which, it is said, had been altogether paid for—being confiscated to the state.

Of the wrongs to which the poor and humble are subject from those in high places, we believe that the Mahomedan and Christian subjects of the Porte come in for an equal share. All the exaggerated statements of the persecutions to which the latter are subject (as for religion's sake), we believe to be false, and maliciously propagated by Russian emissaries, for the purpose of exciting discontent against a Government which sincerely means to deal even-handed justice between all its subjects, without regard to race or creed. "Let us only recognise the Mussulman at the Mosque, the Christian at the Church, and the Jew at the Synagogue," was the wise and tolerant maxim constantly inculcated by the late Sultan Mahmoud; and we believe his son desires to act up to it in its full spirit.

In 1837 an edict was issued forbidding, under severe penalties, the use of the opprobrious epithet of *giaour* or "dog," as applied to Christians; and, although amongst the fanatic multitude there is still the same inclination as ever to maltreat the latter, whom they look upon in the light of slaves, the law is very prompt to repress and punish any outrages of the kind. Of course this remark applies more particularly to the capital and the neighbouring districts, where the police is better organised, and more upon the alert; and one or two cases in point occurred within the knowledge of the writer during his late visit to Constantinople. One was that of a Turk who had abused, and slightly assaulted, a Greek tradesman at the door of his shop: he was arrested, and after trial sentenced to transportation. Another case was still more curious, though it was marked with a singular perversion, upon the stretching principle of the rules of police law as observed in old England. A Turk, who had himself once been a *kavass*—that is, in the police force—accosted a shopkeeper in Pera, and demanded the price of some article in his store. Displeased at the sum named, and determined to beat the honest tradesman down according to the literal meaning of the word, he threw down coin amounting to about a third of the price required, and was about to snatch up the goods. The tradesman dissenting from this mode of proceeding, the customer—a "rough" one certainly!—struck him, and broke his arm. The offender was brought before a Pacha, who commenced by sending for a surgeon, in order to ascertain the extent of the damage done. The surgeon having deposed to the nature of the injury, the probable cost of cure, and the number of days the curative process would take; the Pacha, addressing the prisoner, told him he must pay down the amount of the surgeon's bill, and compensation at the rate of so many piasters a day for the patient's maintenance and loss of time. The latter, pretending astonishment, protested he had not the sum, nor any thing like it; whereupon he was informed that he would be sent to the galleys till he produced it. At length the Court consented to let him depart on bail till the next day, in order to "procure the money of a friend." This, with us, would seem a lenient sentence—not even a forty-shillings penalty for the offence itself. But wait a minute, good reader: the Pacha has not yet done. When, on the following day, the offender presented himself, and duly counted over the price of the Greek shopkeeper's broken arm, doubtless, thinking the sport he had enjoyed over-paid at the figure it was estimated at, the Pacha told him that, now he had repaired, so far as lay in his power, the private injury done, he must atone to the laws of the country for his offence against the public peace, and forthwith remitted him to serve for five years on board his Imperial Majesty's fleet. And there he is now, afloat on the Bosphorus, wishing he had never meddled with the shopkeeper of Pera.

One of the most important and salutary measures of reform introduced, under the present order of things, is that establishing the mixed Courts of Judicature for the trial of causes, both civil and criminal, between subjects of the Porte and foreigners residing in that country. These were created in 1847; and, we believe, we are mainly indebted for them to the exertions of our own Ambassador, Lord Stratford de Redcliffe. These Courts are composed of Ottoman and Christian Judges in equal number; and the dragoman of the Embassy or Consulate of the nation to which the Christian party in the cause belongs is always present, to assist in the proceedings. Evidence is taken orally, upon oath (with the penalties for perjury attaching), in presence of the parties, and very much according to the rules which are observed in England. The infliction of torture upon witnesses is prohibited in these courts. But the most remarkable concession to public justice made under this new institution is that of receiving the testimony of Christians, even as against that of a Mussulman, a thing which was never heard of before. The first experiment was tried at Constantinople, in the year already named; and the admirable effect of it in curing numberless abuses which had heretofore prevailed in the administration of justice, soon became so obvious, that similar courts were very shortly afterwards established at Adrianople, Salonica, Smyrna, Beyrout, and other places; and, in March, 1850, a firman was issued for establishing them in Egypt.

With such a fact before us, and the knowledge of the salutary impression which the experience of a new and juster system of judicature, may not lead to the extension of such system amongst the Ottoman subjects themselves, and thus form an important step towards the internal regeneration of the empire. At present, the principal cause of the failure of justice rests with those who have to administer it; the venality of the judges—who being paid by the parties in the cause, instead of by the state—must necessarily have a leaning in favour of the client who pays best. What adds tenfold viciousness to this inherent vice, is that the judge is removed annually; in short, has only one year to make his fortune in, which he labours at with unscrupulous voracity.

FINANCES, &c.

The precise amount of the public revenue of the empire, owing to the imperfect nature of the system by which it is collected, is a matter of much uncertainty. Even after passing through all the pilfering hands of numberless functionaries, however, it amounts generally to about 650,000,000 or 750,000,000 piasters (between six and seven millions sterling); and there is little room to doubt that if it were honestly collected, and directly by the state, it would, even under the present "budget," amount to three times as much. A judicious revision of the scheme of taxation—including a new arrangement in respect to the *vacoufs*, or church lands, which are now subject to

shameful misapplication (*anglicé*, plunder), and other matters, the details of which it would be premature here to enter upon, it is estimated by well-informed authorities that the gross revenue might be very considerably increased, without adding one fraction to the burdens already borne by the tax-payer.

The accounts of the state have not been audited, it is said, for the last twelve years; and as the Pacha who officiated as Chancellor of the Exchequer during that period is dead, the mysteries of the state ledger probably died with him. It appears, however, from such general statements as are published from time to time, that the ordinary revenue and expenditure are pretty evenly balanced. The civil list of the Sultan is 75,000,000 piasters—a full tenth of the whole revenue. The salaries of public functionaries, also, are enormous—(we mean the higher officers of state; the lower officials being miserably paid, if they can be said to be paid at all, being generally left to the chance of *backsheesh* and speculation)—the Grand Vizier and the Cheik-ul-Islam (the Prime Minister of the State and the supreme interpreter of the law) receive each 1,200,000 piasters (about £11,000) a year; ministers with the rank of *mushir*, 840,000 piasters (about £7500) a year; and other dignitaries of superior rank, 600,000 piasters (about £5000) a year: all this, to say nothing of official patronage and plunder.

Meanwhile, for the want of the commonest incentives to industry, or security of property, and public roads for the transmission of produce, added to the universal ignorance of the principles of agriculture, and the resources of mechanical skill, the springs of the state are sapped and undermined, and a vast territory, most bounteously endowed by nature, in fertility, in vegetable produce, in mineral wealth, lies unimproved; its miserable inhabitants starving in the midst of plenty.

THE ARMY.

The present system of organization of the army dates from the year 1843, when an ordinance for the purpose was issued by the Council of War. The service consists of two distinct branches—the effective army, or *nizam*, and the reserve, or *redif*. The army consists of six divisions, or camps (called *ordou*), there being a general (*mushir*) at the head of each. Each *ordou* is divided into two divisions (*ferik*), and each division into three brigades (*livas*). Each *ordou* is composed of eleven regiments: six infantry, four cavalry, and one artillery. The effective number of each *ordou* is as follows:—

Infantry—6	Regiments of 2800 men	....	16,800 men
Cavalry—4	" 720 "	....	2,880 "
Artillery—1	" 1300 "	....	1,300 "
Total			20,980

The grades in the service are arranged very much after the model of the French army. The men of six *ordous* are recruited from amongst the population of as many districts into which the empire is divided, and after which they are respectively named. Each *ordou* has its *redif*, or reserve body, equal in number to the effective force; the men of which are called out for one month in every year, for the purpose of instruction and exercise in military duties. The full complement of officers are kept in pay attached to the *redif* of each *ordou*, and reside in the towns and villages to which the men belong; and the men themselves receive pay and rations during the month they are encamped for exercise.

The period of active service is five years; after which term the men go back to their homes, to form the *redif*, in which they remain for seven years, during which time they are liable to be called into active service when the exigencies of the state require it. At the present moment, in the expectation of war with Russia, the whole *redif* force is being called out, and are daily assembling at head-quarters.

To conclude. The Ottoman army contains an effective force of about 150,000 men, which may be almost instantaneously doubled, by mustering to its ranks the reserve militia. To this available force should be added the irregular troops, which could be, at a given time, put on the war footing; as well as the incidental reinforcements which the tributary provinces and certain districts not hitherto subjected to the law of recruitment, are bound to supply to the Porte in case of war. But, on the occasion of the present threatened war, not much is to be expected in this way from the tributary provinces, with the exception of Egypt, which has sent a large contingent.

The Turkish troops are well found, and well treated in every respect. A writer in the *United Service Magazine* of 1845, says:—"Taking into consideration the relative value of money in the different countries of Europe, no army is better fed or clothed than the Turkish." To this we—although not military authorities—may add (having seen a great number of the Turkish soldiers of all arms, both active and *redifs*, during our recent trip), that we never saw a finer body of men, both as respects equipment, bearing, and general appearance. An English general officer of distinction, who has but just returned from the head-quarters at Schumla, speaks highly of their discipline and military efficiency.

The uniform of the Turkish troops is comfortable in appearance. With the exception of the head-dress—the eternal fez, a red cap, with a black silk tassel at the top: it is fashioned after the European style. In the infantry the colour is dark blue, with red facings. In the cavalry and artillery the colour is different for the different *ordous*—dark blue, red, purple, brown, fawn-colour, and light blue, for the six respectively. The trousers are the same in all. The various ranks in the service are indicated by *nicham*—a sort of decoration (as the French would call it), which is suspended from the neck, and from the sword-handle, varying in the design according to the occasion; but all have *nicham*—whether of copper, silver, or gold—from the *mushir* to the private soldier. The *nicham* is returned and exchanged for another appropriate one, upon each change of rank in the service.

This *nicham*, by the way, is not solely appropriated to the military service. It is also worn by every civil functionary of the state; and up to very recently they used to be supplied by the state; but recently, in 1851, the treasury being in extraordinary straits, it resolved to have recourse to extraordinary means to replenish it; and, accordingly, in the autumn of 1851, a firman was issued, calling upon all its servants, high and low, to pay up the value of their *nichams*—by which means a gross sum of some 40,000,000 of piasters was produced.*

THE MARINE FORCE.†

The re-establishment of the Ottoman Navy was the work of three Turkish Admirals, all of whom (the first more especially) were amongst the most remarkable men of their day.

The first was the famous Hassan, surnamed "Ghazi," whose life and active career seem more like a legend than a history. He commanded the *Kapondana*, or Admiral's ship, on that day, or rather on that fatal night, which saw the annihilation of the Turkish fleet in the Gulf of Tchesmé (7th July, 1770). Escaping almost alone from his burning vessel and his shipwrecked companions, Hassan returned to Constantinople, where he was promoted to the rank of Admiral by the Sultan Mustafá, and commenced almost immediately that series of exploits which have gained him the nickname among Turkish historians of "The Crocodile of the sea of battles." At the same time he undertook the re-organisation of the navy. Up to that period the Turkish squadrons, which hardly ever quitted the port of Constantinople but during the three summer months, to gather the tributes from the islands, or to make cruising expeditions against the pirates in

* This public service *nicham* must not be confounded with the decoration of the order of the *Nicham Iftikhar* (decoration of glory), founded by Sultan Mahmoud in 1834, and since replaced by the present Sultan, by the Imperial order of Medjidie—which is an order of merit, something after the nature of our order of the Bath.

† Translated from Ubcini's "Lettres sur la Turquie," 2nd edition, 1853.

the Archipelago, or on the shores of Syria, were composed of vessels of the line (*alati guemieri*) and large frigates (called *caravelles*), with immense poops, whose bulk and weight retarded all progress. This circumstance was, to a great extent, the cause of the disaster of Tchesmé. If the Turkish vessels had been more manageable, they would have been enabled to escape the Russian fleet. From this period the Turks ceased to build *caravelles*, and vessels were made in quite another fashion, more approaching the form of European ships; but their armament and crews remained on the same footing as before. Hassan was raised to the post of Grand Vizier. Incessant wars kept him away from Constantinople, and his work remained unfinished.

Two years after his death, the task was resumed by Kutub Hussein Pacha. His fortune was not less extraordinary than that of his predecessor. Born in Georgia, and a slave from the day of his birth, he was presented, when still a child, to the Sultan, who was then of the same age as himself: they grew together in common captivity and mutual attachment up to the day when Selim became Emperor (1789). He then nominated Hussein Admiral, and shortly afterwards gave him his sister in marriage. Hardy, indefatigable, of a firm, decided character, but at the same time just and generous; sure of the favour of his master, of whose ideas and plans of reform he also partook, Hussein resolved to bring about a revolution in the department confided to him, and he succeeded.

He commenced by inviting civil engineers from France and Sweden. The French Directory sent him MM. Roi, Brun, and Benoit; Sweden on her part dispatched many, of whom only one rendered himself valuable by the construction of a basin, and several other hydraulic works. In less than six years, nearly twenty vessels of the line constructed according to the model of those built in the port of Toulon, were launched from the dockyards of Constantinople, Sinope, and Rhodes. The Ottomans adopted the words and phrases made use of in the French Navy; the mathematical school (*mutendis kland*), founded towards the year 1770 by the Baron de Toff, was completely re-organised, and received henceforth not less than two hundred students, who prepared themselves to fill the positions of officers and engineers in the naval service. The crews of the fleet, as well as the *levendis* (marines) were thoroughly drilled and subjected to an inflexible discipline. At stated periods the superb forests of the southern chain of the Taurus were cut down; and more than 20,000 quintals of copper were drawn from the mines of Iskat, to sheathe the bottoms of their ships.

The death of Hussein followed soon after the deposition of Selim, and brought this progressive state of things to a premature close; and the Ottoman navy again sunk deeper and deeper towards its former condition, up to the moment when Sultan Mahmoud nominated Takir Pacha to the post of High Admiral. The circumstances of the country were most critical. It was shortly after this period that Russia declared war against the Porte, still bleeding from the wounds of Navarino. The naval forces of Turkey—which, in 1827, comprised twenty vessels of the line, fifteen frigates, and thirty-two smaller sail—had been reduced to about thirty vessels, half disabled; which Takir Pacha, who commanded the Ottoman division on that unhappy day, had brought back to Constantinople. Soon afterwards, the formation of the new kingdom of Greece (by the protocol of 22nd March, 1829), in taking from Turkey the islands of Hydra, Ipsara, and Spezzia—which furnished her with the greater part of the crews for her fleet—seemed to be the finishing blow for the Ottoman navy. What was to become of this navy without the Greeks? Would the Government ever succeed in making sailors and pilots of the Turks—devoted almost exclusively, until that time, to artillery and the land service. At this time there was a new navy to be created—not only as regarded ships and armaments, but as regarded men; and all this had to be done with a Budget which never exceeded 400,000,000 piasters (9,200,000 francs). The ability and energy of Takir Pacha sufficed for everything. An experienced sailor—a sincere patriot, although an enemy of reform—he appealed to all the resources of the country; and, powerfully seconded by France, and more especially by England, he succeeded, during the ten years of his administration (from 1829 to 1839), not only in repairing the disaster of Navarino, but in organising the fleet in such a manner as to place Turkey in an honourable position among maritime powers of the second class. The Ottoman squadron, which was surrendered to Mehmet Ali by the treason of Ahmed Feozi in 1840, did not amount to less than twenty-two vessels, of which eighteen were ships of the line. The years between 1840 and 1850 were signalled by a considerable increase in the effective power of the navy, and principally of the steam navy. In 1849 the force amounted to seventy-four vessels, of which sixteen were of the first and second-class, and ranged from 74 to 130 guns each. The greater part of these vessels must at the present day be considered as non-effective, some of them being under repair, and others completely disabled. The fleet may now be said to consist of the following:—

2 Three-deckers	of 130 and 120 guns
4 Two-deckers .. ..	.. 90 to 74
10 Sailing frigates .. ..	.. 60 to 40
6 Corvettes .. ..	.. 26 to 22
14 Brigs .. ..	.. 20 to 12
16 Cutters and schooners ..	.. 12 to 4
6 Steam frigates .. ..	.. 800 to 450-horse power.
12 Corvettes and smaller vessels.	
Total, 70 vessels.	

The department of the navy is confided to the Capitan Pacha or Grand Admiral, assisted by the Council of the Admiralty (*medjlisi bahriye*). The Admiralty staff comprises five Admirals (*feriki bahriye*), of whom three are in active service, the Commander-in-Chief of the Fleet, Ahmed Pacha the *capodana*, or chief of the squadron; Moustafa Pacha; and the Porte-Admiral Liman (*liman reissi*) Mahmoud Pacha; the fourth, Rhaghib Pacha, is president of the Council of the Admiralty; the fifth, Djemaleddin Pacha, is member of the same council. The three Vice-Admirals (*bahriye livaci*), the Vice-Admiral of the Fleet (*patrona*) Osman Pacha, the director of the naval workshops (*iplikan mudiri*), Hassan Pacha, the director of the naval school, and Salih Pacha. There are seven Rear-Admirals (*bahriye mir-alai*), three of whom bear the ancient title of *riala* or *reala*, and command the stations of the Danube and the Black Sea, of the Archipelago, and the Persian Gulf; the four others have places in the Council of the Admiralty, one of them is the *mimarbachi* or chief naval architect.

The personnel of a ship-of-the-line is composed of: the captain, *suvari*, having the title of Bey and the rank of lieutenant-colonel; of the first-lieutenant—*ikindji suvari*; of the *khodja*, corresponding in rank and in function to the *alai emini*, or major of the land army; of officers, to the number of sixteen, specially charged with the command of the crew, and corresponding in rank to the captains and lieutenants of the army; of a medical officer (*hekim*), of two surgeons (*djerrali*), of a chaplain (*imam*), and of a crew of from 800 to 900 seamen (*ghemidji*).

The crews on board Ottoman vessels are divided into companies, whose formation is precisely the same as that of the companies of a regiment. Each has its captain (*euzbachi*), its lieutenant (*mulazim*), its sergeants (*tehaons*), corporals (*on-bachis*), and soldiers. The pay is the same as in the army. The number of companies varies according to the class of a ship. It comprises eight for a vessel of the line.

The crews form, altogether, a total of 34,000 sailors, some of whom are employed in the working of the vessels, others in the management of the guns, and the whole of whom are principally recruits in the sandjaks of Radosto and Gallipoli, Batoun, Trebisonde, Djanik, and Ordon, upon the Black Sea; Ordek and Bigha, on the Sea of Marmora, and the seven sandjaks of Dizan.

Besides these 34,000, there exists a corps of marines (*bahriye alai*) of 4000 men, under the special command of a general of brigade (*bahriye eskeri livaci*), and lodged in barracks at the arsenal, when not under engagement.

The crews are then numerous—and the discipline is tolerable. In point of nautical instruction, the reports furnished by the naval officers sent to Turkey, or by the commanders of the French stations in the Levant, unanimously agree that there has been constant progress for some years. The artillery exercises, and the use of arms, are executed with great precision.

The construction of the Ottoman vessels is excellent, even on the confession of the officers of the British navy, whose testimony, in such a case cannot be suspected.

The machinery of their steam-vessels is constructed in England, and generally according to the best principles.

The Marine Arsenal (*tersane*) of Constantinople (residence of the Capitan Pacha), constructed in the year 984 of the Hegira (1576) at one mile from the entrance of the Golden Horn, is one of the finest in the world. Embanked by a magnificent stone quay, about a mile and a

half long, and of a depth sufficient to allow the largest vessels of the line to lie along side of the wharves, it comprises, in its vast circumference, a prison and two barracks for the marines, four docks and building yards, two graving docks, several forges, a rope-yard, and everything that is necessary for the building and repair of ships, and their preparation for sea. A new iron-foundry was established last year by Mehmet Ali Pacha. The annual consumption of the *tersane* (or arsenal) is estimated at 20,000 quintals of iron, mostly derived from England, Russia, and the mines of Samagov, and 12,000 quintals of copper from the mines of Toket. The timber is procured from the mountains of Asia Minor, and arrives at Ismid (Nicomedia), from which place from fifteen to twenty vessels are constantly occupied in transporting it to Constantinople. The timber for the masts—supplied from Bulgaria and Wallachia—are embarked upon the Danube, in rafts, with masts and sails, that descend to Constantinople by the Black Sea during the fine season. The ropes and sails are principally derived from Russia which annually furnishes from 12,000 to 15,000 quintals. Turkey possesses other dockyards, less important, at Synope and at Eregli, on the Black Sea, and in the islands of Rhodes and Metelin.

We must not omit to mention among the number of the maritime establishments of Turkey, the Naval School (*Mektebi bahriye*), which was transferred last year to Khalki, one of the Prince's Islands. This school is under the direction of the Vice-Admiral Salih Pacha. There are in it from 120 to 130 scholars.

BRIEF STATEMENT OF THE PRESENT DISPUTE BETWEEN RUSSIA AND THE PORTE.

Having completed our Sketch of the History of the Ottoman Empire down to the period of the accession of the present Sultan, and also treated of the internal reforms attempted by him, and the present condition and prospects of the country, it remains to explain the question now in dispute between the Porte and the Emperor of Russia—a question upon the solution of which depends the peace of Europe, and the very existence of the Ottoman Empire.

The dispute first originated in regard to what are called "the Holy Places," being certain chapels and sanctuaries in Jerusalem, to which, by consent of the Porte, Christian pilgrims, both of the Romish and the Greek Church, have for ages been accustomed to resort. The safe keeping of these Holy Places, and the safe conduct of the pilgrims resorting to them, have always been a matter of solicitude on the part of the French and Russian Governments: the King of the French claiming the protection of the pilgrims of the Romish faith, by virtue of the rank and title long ago accorded to him by the Pontiff of Rome, of "most Christian King;" the Emperor of Russia claiming the protection of the pilgrims of the Greek faith, by virtue of the rank and title arbitrarily assumed to himself by his ancestor, Peter the Great, of Patriarch of the Greek Church. The adjustment of the respective claims of these two protectorates, in all that relates to the management of the Holy Places, has, from time to time, led to no little jealousy and squabbling between the partisans of the two Churches; but if there had been nothing else to deal with as between these parties and the Porte, the latter probably would have succeeded in satisfying them both, by the equity with which he has divided his concessions between them. The question between Russia and the Porte, however, does not end with the Holy Places, nor with the safe conduct of the pilgrims resorting thereto; it involves, on the part of Russia, the demand of a right of protection over the whole of the members of the Greek Church, being subjects of the Porte, and residing within the dominions of the Porte; in short, a right to interference between the Porte and twelve millions of his subjects at any time the Emperor of Russia may consider the latter aggrieved. This right, if it existed, would be clearly inconsistent to all pretence at independent Sovereign authority on the part of the Porte; and it would be so, not only in theory and principle, but in actual practice. For seeing how Russia has made the very slender and dubious "protectorate" of the Danubian Provinces, conceded by the treaty of Adrianople the pretence for three times occupying and ravaging those provinces, as if they were her own, there can be little doubt that if her protection were extended over the whole Greek population of the Turkish Empire, she would not hesitate, upon the first pretence, to send her troops across the Danube, to occupy and ravage Bulgaria, and her fleets to Constantinople; all as measures of "protection," of course; and, being all done by virtue of treaties, neither Turkey nor the European allies would have a right to complain or resist.

This is the position which the Emperor of Russia demands to occupy in the Ottoman dominions, and demands it as a right. It seems strange that he should claim from the Porte a new piece of paper, acknowledging a right which, if it did already exist, even in the faintest outline, he would certainly not be scrupulous of enforcing without further recognition. Yet so it is—it is because the Porte will not sign a note acknowledging a right of protection of all its subjects of the Greek religion to exist in the Russian Czar, that the latter has occupied the Principalities as a measure of material coercion. It would have been well, indeed, for his case, if the Emperor Nicholas had left his claim to rest, upon mere assertion, or upon some vague appeal to general principles of natural equity—upon some fancied divine authority arising out of his usurped title of Patriarch of the Greek Church—in fine, upon the terror of his bullets and the law of the highway—upon anything rather than pretended documentary authority, the very existence of which, as we have stated, would show additional documentary authority to be unnecessary. He has not done so, however; and by seeking to "make out a title" for his "right," shows that he has no title at all—not the pretence at a shadow of a title to what he claims; but rather the very reverse, inasmuch as when a man knowing of a small and exceptional concession already made to him by a solemn document, cites that document in evidence against the party making it, he cannot put it in for more than it is worth;—certainly he cannot base upon it a large general claim, for *exceptio probat regulam*. Further, by citing it in evidence at all, and joining issue upon it, he admits that he has nothing else wherewith to rest his claim. This may savour of special pleading, perhaps; but it is logical and just reasoning; and even the paltriest resources of special pleading would be justifiable when a man comes into Court, as the Emperor Nicholas now does, brandishing an old meaningless parchment, which, trusting to the ignorance of his hearers, he pretends to be a title to an estate.

The Emperor Nicholas cites "the glorious treaty of Kainardje" as the basis of his claim against the Porte. Now what does this treaty say?—

Article VII. runs thus:—

The Sublime Porte promises constantly to protect the Christian religion, and the churches belonging to it; and also it permits the Ministers of the Imperial Court of Russia to make on all occasions representations, as well in respect of the new church at Constantinople (of which mention will be made in Article XIV.) as of those who belong to it—promising to take them into consideration, as coming from a person in the confidence of a neighbouring and sincerely friendly power.

Article XIV. states that—

After the example of the other powers it is permitted to the high Court of Russia, besides the chapel erected in its house of Embassy, to construct in the quarter of Galata, in the street named Bey-Oglu, a public church of the Greek religion, which shall be always under the protection of the Ministers of that Empire, and held free from all interference or annoyance.

These two articles together "permit" Russia to build a certain church at Galata, a suburb of Constantinople, and place that church under its protection. It also "permits" Russia on all occasions "to make representations" on behalf of the said church at Galata, and those who have to do with it, "promising to take them into consideration as coming, &c."

This is the slender basis upon which Russia now claims a right of protecting the whole Christian population of the Ottoman Empire—a right to be supported by armed intervention, if considered necessary. This is the trumpety pretence upon which Russia has invaded and is ravaging with its troops extensive provinces in the Turkish dominions; and threatens even to carry the sword to Constantinople. Was anything more flagitious ever attempted—and in the sacred name of religion too? Upon the head of Nicholas of Russia lie the fearful responsibility of all the horrors which may result from an aggression so unjustifiable.

VISCOUNT STRATFORD-DE-REDCLIFFE, G.C.B.,

AMBASSADOR EXTRAORDINARY, AND MINISTER PLENIPOTENTIARY TO THE OTTOMAN PORTE.

VISCOUNT STRATFORD-DE-REDCLIFFE—better known throughout the old and new worlds as Stratford Canning—is the son of the late Stratford Canning, Esq., an eminent London merchant. George Canning, the celebrated statesman, being his first cousin probably determined the career in which he was afterwards to distinguish himself.

Stratford Canning was sent to Eton in 1796; he arrived at the highest honours at that venerable college, going out as "captain;" and finished his education at King's College, Cambridge.

In the interval, however, he had already entered the diplomatic service. In 1807 he was appointed *premier* writer to his cousin George; who was then Foreign Secretary; and, in the same year (conjointly with the present Earl of Mornington) accompanied Mr. Merry's special mission to Denmark and Sweden, as secretary. In 1808 he was despatched as secretary to Mr. Adair's special mission to the Dardanelles, for the purpose of negotiating terms of peace between this country and the Porte, which had been interrupted by the impolitic expedition for forcing the Dardanelles (1807), an object which was eventually accomplished, by the treaty signed January 5, 1809. These negotiations were secretly but strongly opposed, both by France and by Russia; but the machinations and representations of these powers had no influence with Sultan Mahmoud, who had become intuitively convinced that his true interests lay in the friendly relations of Great Britain; and he accordingly announced this conviction by receiving the representative of his new ally with the highest honours. Mr. Stratford Canning was appointed secretary to the Embassy at Constantinople in the April following; and on the recall of Mr. Adair, in 1810, was accredited Minister Plenipotentiary at that Court. In this important post he remained till 1812, when, after successfully mediating on the part of the British Government towards the peace of Bucharest between the Porte and Russia, he returned home. In the brief interval of repose from public duties which he now enjoyed, he took the degrees of B.A. and M.A. at Cambridge.

In 1814 the young diplomatist was appointed Envoy to Switzerland, and assisted in the formation of the Treaty of Alliance of the Nineteen Cantons, which became the basis of their Federal compact. He also attended, by order, at the Congress of Vienna, with a view to assisting at the settlement of this important question. In 1820, having been created a Privy Councillor, he was accredited Envoy Extraordinary and Minister Plenipotentiary to the United States of America, where he remained three years, during which time he had an opportunity of obtaining a correct knowledge of the details of the various questions which had been left for future adjustment between the two Governments by the Treaty of Ghent. In November, 1823, having in the meantime returned to England, he was appointed Plenipotentiary for negotiating with the United States; and, as the result of his labours a treaty was drawn up, comprising all the questions in dispute, including that of the North-Western Boundary; but which was not eventually ratified.

At the end of 1824 Mr. S. Canning was sent to St. Petersburg on a special mission, having reference to the Greek troubles; having a mission also, to the Emperor of Austria, on his way. After accomplishing the duties of these missions he proceeded to Constantinople, having been appointed Ambassador Extraordinary and Plenipotentiary to that court, on the 10th of October, 1825. Here he lost no occasion of negotiating with the Sultan in favour of the Greek nation, whose heroic exertions and horrible sufferings had engaged alike the admiration and the sympathy of men of all nations and all parties; but his appeals (which, unlike those which usually proceed from official quarters, in this case, we know, came warm from the heart) were unfortunately without avail: the obdurate Sultan could pardon, but would not treat with men whom he looked upon as his slaves. Under these circumstances, the three powers, England, France, and Russia, determined upon concerting more effectually for the terminating of a condition of things which had become a scandal to all Europe. In 1827 Mr. S. Canning returned temporarily to England; and, in the month of July in that year, was signed the treaty of London, by which the three powers agreed to tender to the Porte their mediating offices towards putting an end to the internal war, and establishing the relations which ought to exist between it and the Greek people; and, in the event of such tender of mediation being rejected, to interfere by force in the matter. The reply of the Porte was one of refusal, and the most active measures of coercion followed upon it. The battle of Navarino—on the policy of which so much conflict of opinion arose—took place (September, 1827) and the allied powers resolved to take the Greek nation under their protection, and consulted upon the propriety and means of establishing it as an independent state. Mr. S. Canning, on the part of his Government, took an active part in the inquiries and deliberations necessary towards this result. In 1828 he went on a special mission to Greece; and, in 1828-9, took part in the special conferences held at Paris for the formation of the Greek Monarchy. Upon this occasion he reported upon a scheme of boundary, which he recommended, for the new Kingdom, and which was more extensive than that suggested in other quarters, accompanying his recommendation with the tender of his resignation, as Ambassador to the Porte, in case his views should not meet with approval. His recommendations were not approved of, and his resignation was accepted; the King, at the same time, marking his appreciation of his Excellency's distinguished merit, by conferring upon him the order of Grand Cross of the Bath.

In October, 1831 (having in the meantime sat in Parliament for the borough of Old Sarum), Sir Stratford Canning was despatched on a special mission to the Ottoman Porte, for the purpose of treating upon the question of the boundary of the future kingdom of Greece, which eventually was settled in accordance with the recommendations made by him in 1829. The result was the treaty of London of the 7th May, 1832, between the three Powers, ratified by Bavaria on the 27th of the same month, and upon the basis of which Prince Otto, of Bavaria, accepted and ascended the Greek Throne.

In 1832 Sir Stratford Canning was deputed upon a special mission to the Courts of Madrid and Lisbon, the latter of which, however, he did not visit. In 1833 he was elected to Parliament for Stockbridge, and in 1835 for Lyme Regis. In 1836, and again in 1841, he was offered the Governorship of Canada, but on both occasions declined it.

In the latter year (1841) he was appointed Ambassador (for the third time) to the Porte: a post which, under successive Ministries, he has held ever since.

In the winter of 1847, being on his return from a temporary leave of absence in England, Sir Stratford Canning was accredited on a special mission to Switzerland, with a view to the adjustment of the differences which had arisen between the Federal Government at Berne and the provinces denominating themselves the Sonderbund. The expressions of pride and satisfaction with which the announcement of this appointment was greeted by men of all parties in Switzerland, offered the best evidence of the respect in which the diplomatic character of the sponsor of their constitution was held by them; and showed that the very appointment was considered a guarantee against the united hostility of some of the principal powers in Europe, which, there can be no doubt, were bent upon the destruction of the Swiss independence. Sir Stratford arrived at Berne in the depth of winter, painfully impressed by the malicious and false rumours of the conspirator-courts of Austria, France and Russia, (falsehoods wittingly and slavishly repeated and exaggerated in the "leaders" of a leading journal of this country), expecting to find the whole territory a scene of anarchy and carnage, and his Federal compact a thing of the past. He was agreeably disappointed, however, to find his apprehensions ill founded; and in the course of a few days, in a note addressed to the Helvetic Diet, he laid down terms for a final settlement of the disputes between the two parties, which were at once accepted and acted upon; together with suggestions as to future policy, which, if they had also been acted upon, would have prevented all the internal troubles which have since taken place in Switzerland—sometimes to the endangerment of its independence.

The policy of Sir Stratford Canning, in Turkey, has been manly and consistent. Viewing the integrity of the Ottoman power to be essential to the permanent relations of Europe; having learned, also, to respect that power, in consideration of the strenuous efforts towards reform and regeneration, which during a course of years it has been making with more or less success, he has given a firm support to the independent policy of the Porte, against the attacks and machinations of its avowed enemy, Russia. Shrewd to detect the crooked schemes of our northern rival, he has met them, when discovered, with the bold straightforward front which becomes an Englishman and a gentleman. Can it be wondered at, therefore, that his name is unsavoury at St. Petersburg, and that the slavish emissaries of St. Petersburg, when they come in contact with him, quail and writhe before him?

There appears, indeed, to be an old grudge between the Russian Government and the name and policy of Canning. In a secret despatch from Count Pozzo de Borgo, written from Paris (October, 1825) to Count Nesselrode, stating confidentially the prospects which then appeared of Russia being suffered by the powers of Europe to carry on a "war à l'outrance" against Turkey, occurs the following remarkable pas-

sage:—"The introduction of Mr. Canning into the Ministry, and the influence which he exercises in it, in his character as a popular leader, have weakened the ancient relations between Russia and the British Cabinet; indeed, the change of doctrines which results has almost destroyed them. His conduct in the affairs of Turkey proves that neither the most perfect confidence displayed on our part, nor sacrifices the most evident, have been able to change his sentiments in regard to us. It has been full of suspicion and jealousy; that which proves that it may one day become hostile!"

It is not for us in the scope of this brief biographical sketch, to enter at any length into an examination of our recent policy in the East as conducted by Sir Stratford Canning; in some of the most important particulars, indeed, this would not be possible, in consequence of the (as we think) absurd and mistaken policy, which renders the whole course of our diplomacy a matter of official secrecy until some after time, when the interest is over, and public comment becomes of no avail. There are one or two points, however, which cannot be overlooked, even by the most superficial observer: as, for instance, Sir Stratford's strenuous objection to the infraction of the neutrality of the Porte by the Russians in crossing the Danubian provinces towards the close of the Hungarian war in 1849; and, again, his gallant support of the Porte in its refusal to deliver up the unfortunate Hungarians who had taken refuge in the Turkish territory, after being betrayed by the treason of the infamous Georgey. Two passages from his despatches to the Foreign-office will be sufficient to show the correct and feeling view which his Excellency took upon the latter question. On the 3rd of September he writes as follows:—

On grounds of humanity, not unmixed with considerations affecting the Porte's character and future policy, I have not hesitated to advise a decided resistance to the demand of extradition. I have further endeavoured to dissuade the Turkish Ministers from pledging themselves to any measure of restraint not clearly prescribed by the terms of the treaties, and from contracting any engagement not leaving a certain latitude of action for the future.

On the 17th December he writes:—

Allow me to add, my Lord, that, in proportion as I admire the courageous firmness with which the Sultan and his Government have determined to make this stand in the cause of humanity, and of the fair rights of honour and dignity, against a demand alike objectionable in substance and in form, I feel a deepening anxiety for the result of their resistance, and for the degree of support which her Majesty's Government and that of France may find themselves at liberty to afford—not only in the first instance, but in still graver circumstances, should the present partial rupture unfortunately assume a more serious and menacing character.

In the dispute—still pending—between the Porte and the court of Russia, Sir Stratford Canning—or rather Viscount Stratford de Redcliffe (for he was raised to the Peerage under this title, April 24, 1852)—has given to the Porte the full extent of the moral support at his command, without in any way compromising his Government beyond the point to which his instructions would warrant him. When, in May last, the Foreign Secretary of the Porte consulted him, in common with the representatives of France and Austria, in reference to the ultimatum of Prince Mentzikoff, the reply was one leaving the Ottoman Government free to adopt and declare its own line of policy; but that line of policy being once adopted, and announced to the British Ambassador, the latter did not hesitate to express his approval of it, and to promise the friendly offices of his Government; and if the result be not fully in accordance with the spirit of that promise, if there be any falling off in the active co-operation of an ally who has so much at stake in common with the independence and integrity of the Ottoman Power—it will have been no fault of our eminent and honest-hearted representative. Those who have seen Stratford Canning at work—not alone from sunrise till sunset—but often from candle-lighting till candle-lighting again, can alone judge of the intense and enduring industry which he brings to bear upon all his duties. No delay—no



PORTRAIT OF VISCOUNT STRATFORD DE REDCLIFFE, G.C.B.—FROM A PHOTOGRAPH TAKEN AT CONSTANTINOPLE.

hesitation—occurs in his proceedings. A courier, perhaps, arrives at midnight with important despatches. Till midnight next Stratford Canning is engaged upon the matters referred to in them, and preparing a despatch on the subject; and often does the Queen's messenger receive notice to take a few hours' repose, and be ready by three or four the next morning but one, to start with a despatch in reply, or in reference to the one just received, almost the whole interval being devoted to the subject, by a Minister, regardless, when occasion requires, alike of toilette and of repose. Of his promptitude on occasions of unexpected emergency—of his impatience of anything like neglect of duty, or unfair dealing, there are many who can speak; yet all can bear witness to the dignity and considerateness of conduct with which he meets the difficulty, whatever it may be. All Constantinople is yet amused and edified with the recollection of how one

fine morning a change of Ministry was announced in the Government Gazette—(a change worked very quietly and cleverly by Russian intrigue)—and how all the troops were drawn out to do honour to the new functionaries; when, hey presto! Lord Stratford came down in his calique from Therapia to the Seraglio; and just as everybody was preparing to greet the new functionaries, a proclamation came forth remitting the troops to their quarters, and announcing that the old functionaries were retained in office.

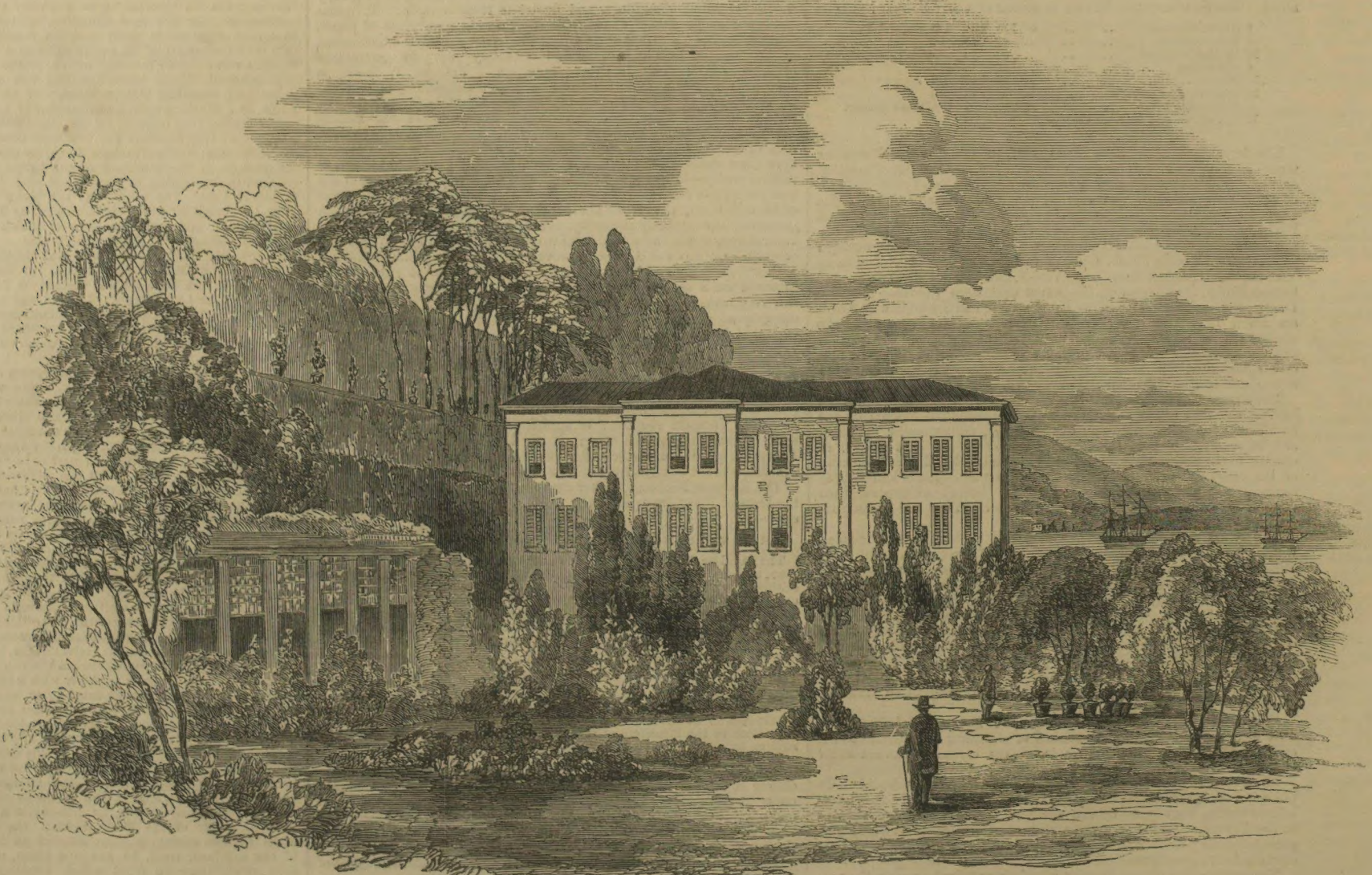
Independently of the more important political questions bearing upon European relations—to which Sir Stratford Canning has never been blind, and of the part which he has taken in transactions connected therewith too numerous for us to mention—there have been very many occasions on which he has been the means of promoting the ends of humanity, religious freedom, and intellectual progress. Owing to his successful representations, the infliction of torture was prohibited in the Turkish dominions; to him is due the abolition of the penalty of death, formerly inflicted upon renegades—that is, Christians who, having once embraced the Mahomedan belief, reverted to Christianity; to him is due the appointment of the Mixed Courts for the trial of civil and criminal causes in which Europeans are concerned, and the reception therein of the testimony of Christians upon an equal footing with that of Mahomedans; he also procured in 1845 a firman for the establishment of the first Protestant chapel in the British Consulate at Jerusalem; and within the present year another firman, establishing the religious and political freedom of all descriptions of Protestants throughout the Turkish Empire—for which he received a memorial of thanks from the congregation or fraternity of Independent Protestants a few weeks ago.

To scientific discovery he has also lent his valuable aid. In 1845, when Layard could not find a Government, or scientific body, or public to second his aspirations for the discovery of ancient Nineveh, Sir Stratford Canning authorised and enabled him to proceed upon his researches at his own risk and expense. In 1847 those interesting relics the Budrum marbles, being (as supposed) the remains of the mausoleum erected at Halicarnassus, by Artemesia, Queen of Caria, to her husband, Mausolus, were obtained by Sir Stratford, by firman from the Porte, and presented by him to the British Museum.

Viscount Stratford de Redcliffe married, first, in 1816, Harriet, the daughter of Thomas Raikes, Esq., Governor of the Bank of England (who died 1817); and secondly, in 1826, Elizabeth Charlotte, daughter of James Alexander, Esq., of Sumner Hill, near Tunbridge, and niece of the Earl of Caledon.

THE SUMMER PALACE OF THE BRITISH EMBASSY AT THERAPIA.

THE Summer Residence of the British Ambassador at Therapia (all the Embassies are called "serails," or palaces, here) is beautifully situated at Therapia, on the European shore of the Bosphorus. This spot is nearly opposite to the famous Bay of Unkiar Skelessi—where the camp for the accommodation of the troops forming the Egyptian contingent has been erected. It also immediately faces the channel of the Bosphorus into the Black Sea, whence cooling and grateful breezes prevail during the greater part of the summer. The mansion is spacious, though of simple, unpretending style of architecture; but the gardens, with their terrace-walks rising one above the other, all covered and crowded with luxuriant flowers, shrubs, and hanging plants, form a delicious retreat. Their condition does great credit to Lord Stratford de Redcliffe's gardener, who, we believe, is an Englishman. On certain evenings in the week these gardens are, by his Excellency's generosity, thrown pretty freely open to all respectable persons who feel inclined to visit them; on which evenings a band—composed chiefly of Italian and German refugees—plays in an elevated orchestra of goodly dimensions, a short distance from the house. From this spot the sketch was taken after which our Engraving has been executed.



SUMMER PALACE OF THE BRITISH EMBASSY AT THERAPIA, ON THE BOSPHORUS.